



FEBRUARY

formerly
1943

No. 10.

Vol. 35.

Central-Blatt and

Social Justice

SOCIAL 20C/18 JUSTICE 7/21/CE REVIEW BE/VIEW

... in this issue:

A Victorian Prime Minister :- Forceful Peace Pleas of History: Bishop Fenelon Reprimands Louis XIV (II) :- Farmers and Small Loan Agencies :- From the Days of Enlightenment :- Andrew Kloman, Founder of the Carnegie Steel Co. (V).



For Your Protection Catholic Family Protective Offers

an insurance plan which may cover yourself, your wife and the Catholic Education of your children. Learn more about this protection to fit your family.

... Since 1868. ...

**CATHOLIC
FAMILY PROTECTIVE
LIFE ASSURANCE SOCIETY**
633 N. WATER ST. MILWAUKEE, WIS.



PRINTING

BOOK AND COMMERCIAL

Neatly Executed at Reasonable Prices

Estimates on all kinds of printing gladly furnished.

Effingham County Printing Co.
EFFINGHAM, ILLINOIS

Printers of "Social Justice Review" and "The Bulletin, Official Organ, National Catholic Women's Union"

Western Badge and Novelty Co.
SAINT PAUL, MINNESOTA
John A. Lethert, Proprietor,
Member of C. C. V. of A.
We make society badges, banners, and flags for all of our Catholic societies. Catalog on request.

**THE TWILIGHT OF
CAPITALISM AND THE WAR**
A Study of the Social and Economic Effects of Modern Capitalism and of Probable Post-War Trends

By
WALTER JOHN MARX, Ph.D.
The Catholic University of America
\$2.75

B. HERDER BOOK CO.
15 and 17 South Broadway
St. Louis, Mo.



Money to Loan

We make loans on first real estate mortgages (no bonds), on security of parishes and Catholic institutions in Minnesota and adjoining states. Our own funds at low interest rates. Liberal prepayment privileges. No Commission. Borrower pays only appraisal fee and necessary expense of completing loan.

Write to:

**The CATHOLIC AID ASSOCIATION
OF MINNESOTA**

J. M. Aretz, **Frank Jungbauer,**
Grand President Grand Secretary
47 West 9th St.
Box 364, St. Paul, Minn.

Catholic Knights of St. George



Organized 1881

FOR GOD AND COUNTRY

We give you Life Insurance according to your means, Optional Sick Benefits and assure you of a Home in your Declining Years.

Juvenile Department for Boys

A Member of the Catholic Central Verein

LOUIS M. KILLMEYER
Supreme Secretary

JOHN EIBECK
Supreme President

709 BRIGHTON ROAD
PITTSBURGH, PA.

THE C. V. EMBLEM

LAPEL BUTTON



A neat and attractive button, in blue and white enamel and gold. Societies will find it a suitable gift for charter members on the occasion of anniversary celebrations, etc.

Members of the Central Verein should wear the emblem.

Price \$1.50 Each

Order From

CENTRAL BUREAU, CATHOLIC CENTRAL VEREIN OF AMERICA
3835 Westminster Place
St. Louis, Mo.

SOCIAL JUSTICE REVIEW

Pioneer American Journal of Catholic Social Action

3

Vol. XXXV.

February, 1943

No. 10

Published monthly except July and August, and bimonthly during July and August, by Catholic Central Verein of America; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at St. Louis, Missouri, under act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.—Executive Office: 3835 Westminster Place, St. Louis, Mo.

A VICTORIAN PRIME MINISTER

RARELY has the spurious individualism, which owes its origin chiefly to Jean Jacques Rousseau, found crasser expression than in the quotation Mr. Joseph Clayton attributes to a by him unnamed British Prime Minister, "who was heard to mutter in Victorian times, after hearing a popular preacher denounce contemporary sin of society:

"'Nice thing if religion is to interfere with private life.'"¹⁾

Suspicion points, we believe, to Lord Palmerston, because few other men, occupying the office referred to, were so steeped in the doctrines of the enlightenment of the eighteenth century as was he. As death impended one of his doctors "felt the moment opportune for a vigorous exposition of the truths of revealed religion. Propounded in the form of questions, they elicited from the Prime Minister a brief, but gratifying (?) affirmative." "Oh certainly," he said; and to a further inquiry, "Oh surely."—"That succinct reply to ill-timed ardor," writes Philip Guedalla, in "Palmerston, 1784-1865," "must always seem in the perfection of its courtesy, the last word of the Eighteenth Century."²⁾

But it is not Palmerston's religious convictions interest us at present. His is a life to be studied for a better understanding of contemporary history. No other statesman of the last hundred years promoted more energetically or successfully than he the political principles and policies which, in their full-blown state, have so appalled the present generation. A dictator, to the extent possible in the Great Britain of his days, Palmerston looked with favor on revolutions and fostered nationalism, with utter disregard for right, justice, and tradition. His lack of principles was notorious; the Dominican Weiss refers to this Victorian

statesman in one terse sentence thus: "It was said of old Palmerston, principles never greatly hampered him; to one only did he adhere firmly, namely, that children are born into this world good,"³⁾ i. e. untainted by original sin. A successful opportunist, he was forgiven by his liberal contemporaries for what would, in any other statesman, have been condemned as reprehensible and shameful.

In the Rome of Pius IX Lord Palmerston was known for what he was, an unscrupulous meddler in continental affairs. We have, in this regard, the testimony of a distinguished theologian of the nineteenth century, Joseph Kleutgen, S.J., who rendered the Church inestimable services by the promotion and rehabilitation of Scholasticism, and by drafting the *Vaticanum*. Writing from the eternal city on the 14th of October, 1855, he informs a correspondent:

"Since the English Minister, and before all, Palmerston, has frequently expressed himself so acrimoniously on the administration of the Papal States, the public press also concerns itself with this subject, deploring conditions in a country which they know but little or not at all . . . It is furthermore noteworthy that, with the help of England and, in the first place, the active assistance of Palmerston, the revolution recently has thrown its nets over the States of the Church."⁴⁾

Evidently promotion of subversive activities was in this case, as in so many others, carried out with the aid of printed means of propaganda. For Kleutgen reports:

"The far-reaching harm accomplished among an unsuspecting people by evil books and periodicals, formerly unknown here, and by the numerous emissaries of godlessness, is indescribable.

1) The Roots of Anti-Clericalism. *Irish Rosary*. Aug., 1941, p. 573.

2) Loc. cit., N. Y., 1927, p. 499.

3) Humanität u. Humanismus. 4. ed., Freib., 1908, p. 41.

4) Briefe aus Rom. Lesser Works. Vol. 2, Muenster, 1869, pp. 383-84.

None will deny that the co-operation of the subjects [with their government] is necessary, if even the wisest measures are not to remain ineffective. Truly, it is unworthy of a minister, such as Palmerston, to direct his efforts toward making a country unhappy by revolution, with the aid of all conceivable means, and finally to hold responsible for its unhappy condition that country's government."⁵⁾

In pursuing this policy, Palmerston proved himself true to convictions which, at an even earlier date, had been expressed by him in the revealing statement: "Putting all doctrinal questions aside, I look on the Catholic Religion as a bad political institution, unfavorable to morals, to industry, and to liberty."⁶⁾ The essence of prejudices harbored by Liberals while the world lay at their feet. Consequently Mr. Guedalla creates a false impression by his explanation of Palmerston's utterance, expressed in 1843: "Such cool Erastianism plainly belonged to the Eighteenth Century, and left him sadly averse from the more impulsive detestation of the Pope for his own sake, which was becoming fashionable." The British statesman's views on the subject were by no means even buried with him; they prevail today. Russia, Germany, Spain are but that many tragic proofs of the acceptance by the twentieth century of the pernicious doctrines to which Palmerston's opinions point.

The writer of the "Letters from Rome" reminds their recipient of reasons that should induce Lord Palmerston to look nearer home for opportunities to reform conditions. While admitting beggars and cripples were frequently met with in the streets of the papal city, he explained this was due to the opinion of the authorities that they should not deprive the poor of the liberty to solicit alms. "An English Lord," Kleutgen continues, "who travels with the noble purpose in mind of discovering means for the alleviation of poverty, told one of my acquaintances:

"What poverty really is, is unknown here. The poor beg in the streets and this we, the rich, resent. With us [in England] the poor break down in the streets, and die of hunger at our feet." "This is not, evidently," our witness concludes, "objectionable to Lord Palmerston."⁷⁾

While not consistent in his attitude toward reforms, Palmerston did at various times promote and institute measures intended to further public

welfare. In 1852, as head of the Home Office, which deals with internal affairs, he "visited prisons, answered questions about water mains, closed burial-grounds, and abated smoke." And, although he still wrote State papers, they were, says his biographer, "about the ventilation of cells." Furthermore, "that eye, which had once watched Russia, was watchful still; but it was fixed upon the menace to public health presented by the London graveyards." He became, and in this instance too his prejudice directed his intention, "the implacable enemy of intramural burial, enquiring blandly 'why, pray, should archbishops and bishops and deans and canons be buried under churches if other persons are not to be so? What special connection is there between church dignitaries and privilege of being decomposed under the feet of survivors? . . . and as to burying bodies under thronged churches, you might as well put them under libraries, drawing-rooms, and dining rooms.'"⁸⁾

Arguments of this nature were entirely congenial to the very man who thought the Succession Duty—an inheritance tax—"wholesale Confiscation." On the other hand, "in refusing firmly to permit combinations of workmen to terrorize their fellows," as Professor Guedalla factiously expresses it, "he somehow failed to recognize the latest (?) flower of freedom." It would, knowing this, be interesting to speculate on what Palmerston's attitude toward the demand for a mechanics lien law might have been. A law inaugurated in Rome as early as 1834 by Pope Gregory XVI. The German land-reformer Freese, who, having obtained the help of the editor in chief of the *Osservatore Romano*, discovered the existence of this salutary statute, remarks:

"With this law the Papal States present another excellent illustration for the alleged maladministration of the papal regime. The daily press formerly never tired of describing conditions in most lurid colors, and we in Germany let them impose upon us fantastic tales. Elder Roman artisans [whose acquaintance Freese had made] are of a different opinion in this regard. The patriarchal regime granted them protection and economic wellbeing, while the allegedly free, very parliamentary governed Italy, having shaped its mortgage laws in accordance with those of other civilized nations, permits them to suffer ruin."⁹⁾

⁵⁾ Ibid., p. 384.

⁶⁾ Guedalla, op. cit., p. 265.

⁷⁾ Kleutgen, op. cit., p. 386.

⁸⁾ Guedalla, op. cit., p. 374.

⁹⁾ Bodenreform! Gotha, 1907, pp. 77-79.

The author of these statements was not, let us add, a Catholic.

While we may only surmise that Palmerston would have refused to promote a measure such as the papal lien law, we do know him to have been opposed to the extension of the franchise. While he quite generally hailed continental revolutions with satisfaction, one caused him to declare, in 1849: "The example of universal suffrage in France will set our non-voting population agog, and will create a demand for an inconvenient extension of the suffrage, ballot, and other mischievous things."¹⁰

His distaste for Austria was always marked. "He was scornful of 'European China,'" we read, "with its solemn mandarins who nodded at the Ballplatz. He could write with eloquence upon 'the greatest brutes that ever called themselves by the undeserved name of civilized men.'" Yet, in 1847, he was capable of telling the Lord Lieutenant of Ireland, at a time when agrarian disturbances were common there, that "the true remedy cannot in these days be applied, but if you *could* hang the Priest of the Parish whenever a murder such as these last was committed, I have a notion that lay Protestant life would be much more secure."¹¹ In one respect, however, Palmerston was wiser and more farsighted than Lloyd George, Clemenceau, and Woodrow Wilson: He opposed the dismemberment of Austria. With Russia in mind, he concluded it would never do "to resolve the Hapsburg empire into its component nationalities and leave the Czar to tower over Europe." Even though he was called "Lord Feuerbrand" in Vienna, he had "his moments of reflection; and he could tell a sorrowing emissary from Budapest [while Hungary was in a state of revolution] that if the Austrian Empire 'did not

already exist, it would have to be invented.'"¹² A bit of political wisdom thrown to the winds in 1919 by blind hate, nationalism, and ignorance of history.

For good or evil Lord Palmerston was of his age. An age dominated by the ideas of the eighteenth century. Promoting and fostering them, as he did, the British statesman, who for more than fifty years occupied an influential position in the councils of his nation, prepared developments the men of his generation did not foresee. Fanatical believers in what so serious a thinker as William S. Lilly calls "claptrap shibboleths," they traded upon them and reaped what they thought great reward. Whether as individuals the leaders of this epoch were known to their contemporaries by the name of Palmerston, Napoleon III, Garibaldi, Bismarck, Cavour, Gambetta, or in the business-world as Rothschild, Rockefeller or Carnegie—to all of them applies the opinion, meant to characterize the Jacobins of the French Revolution: "*Parvenir*—to arrive—was their master desire, and the cleverest of them . . . *did* arrive and strut on the world's stage . . ."¹³ But at the same time there were busy those who strove to destroy what the master minds had reared. "United Germany," "United Italy"—the work of two statesmen, greater by far than Palmerston—are no more. Russia, which the British premier checkmated so frequently, has exchanged one form of absolutism for another. From behind the veil, which hides the future from our anxious gaze, are heard strange rumblings that seem to foretell the coming of ochlocracy, as the logical sequel of the doctrines the statesmen of the nineteenth century found so well adapted to their purposes.

F. P. KENKEL

Great public works, carried forward by the State in periods when unemployment in private business is high, may become a permanent part of our economy. They may prove a blessing, and a solution to the problem of unemployment . . . But if the time comes when the big majority, or the whole, is working for the State, liberty is dead.

A few years ago in Kentucky, Thomas L. Stokes of the Scripps Howard newspapers investigated the political prostitution of relief. He found it was a rich subject, and wrote a series of articles

exposing the scandal. There followed a Senatorial probe which proved that Mr. Stokes was right and which resulted in the passing of the Hatch Act. Yet at the time the articles appeared the Government issued a point-by-point denial of Mr. Stokes' facts. If everyone had been working for the Government, the newspapers and the reporters would have belonged to the State. What would have become of the facts?

HERBERT AGAR
Free America

¹⁰) Guedalla, op. cit., p. 302.

¹¹) Ibid., p. 299.

¹²) Ibid., p. 320.

¹³) The New France. London, 1913, p. 154.

FORCEFUL PEACE PLEAS OF HISTORY

BISHOP FENELON REPRIMANDS LOUIS XIV

(Concluded)

CONTINUING his attack upon the policies of King Louis XIV of France, Bishop Fenelon charges in his letter to the monarch (1695):

"Popular uprisings, unknown for a long time, are increasing in number; even Paris, so near to you, is not without them. The authorities are compelled to tolerate this effrontry and secretly pacify the rioters by gifts of money. Thus those who should be punished are bribed. And you are placed in the disgraceful position of either permitting uprisings of this kind to go unpunished and feed the flames of unrest by granting immunity, or of ordering the inhuman slaughter of your people—your people whom you drive to despair by depriving them of their bread through war taxes, the bread they try to earn by the sweat of their brow.

"However, while they need bread, you need money, although you refuse to see the abyss at whose brink you are standing. Having always been fortunate, you cannot perceive that your good fortune may end. You fear to open your eyes or have them opened for you, or to be compelled to yield a little of your glory. This glory, which has hardened your heart, is dearer to you than justice, your own peace, the preservation of your people, the plight of many dying from starvation, yes dearer than even your eternal salvation.

"You live, Sire, as though you wore a fateful bandage over your eyes. You flatter yourself with indecisive successes instead of facing the true state of affairs. While you wrest battlefields and guns from the enemy in the heat of battle, while you storm his fortresses, you fail to realize that the very ground you are fighting on is slipping from beneath your feet and that you shall fall despite your victories.

"Everyone about you perceives this truth, but no one dares open your eyes. Possibly you will realize it too late. To refuse to flatter yourself and to make a firm resolve in the face of necessity would indeed be an act of true courage. Those whom you esteem the most competent are the ones you fear and avoid. As king, however, you should rather anticipate the truth and ask the people to tell it to you without fear.

"God will find the means finally to lift the veil from your eyes and show you what you have refused to see. For a long time His arm has been raised above you but He hesitates to punish you because He has pity on a prince who has been surrounded by flatterers throughout his life, and also because your enemies are His enemies. But He will know how to separate His just cause from yours and will humiliate you in order to convert you; for only after you have been humbled can you be a Christian. You do not love God. You fear Him only with the fear of a slave. It is hell you fear and not God. Your religion consists in superstition and petty externals. You resemble the Jews of whom God said: 'They honor Me only with their lips, but their heart is far from Me.' In small matters you are scrupulously conscientious but the perpetration of frightful evils has hardened your heart. You love only your glory and your pleasure. You apply all things only to yourself, as though you were a god and everything else had been created merely to be sacrificed to your interests.

"But the opposite is true. You have been placed on earth solely because of your people. But woe to you! You have not grasped even this truth; how then could you find pleasure in it? You do not know God; you do not love Him; you do not pray to Him from the depths of your heart; you do nothing to gain a knowledge of Him.

"You have an Archbishop who is vicious, who gives scandal, who is untruthful, malicious, treacherous, a foe of all virtue. You compromise with him because he seeks to please you by flattery. For more than twenty years he has been trifling with your confidence, jeopardizing thereby his own honor. You sacrifice righteousness to him, permit him to enslave the Church, and accord him honors granted to no virtuous prelate.

"Your Father confessor is not exactly vicious but dislikes thorough-going virtue, loving only unholy people of lighthearted morality. He is jealous of his prestige, which you have increased beyond all reason; never before have royal confessors created bishops for themselves alone and passed upon all matters of conscience. In France you are the only individual, Sire, who does not know this man to be narrowminded and crude and that he combines

cunning with his intellectual limitations. The Jesuits themselves despise him and are outraged at his tolerance of the unbridled ambition of his relatives. Out of a religious you have made a minister of State, who understands men as little as he does any business. A mere toy in the hands of flatterers and those who offer him small presents, he never has any doubts or even hesitates in deciding serious matters. No reasonable man would dare to decide everything alone. This man does have one fear, viz., that he might be obliged to consult with men of principle. At all times he advances boldly, with no qualms about leading you into error but all the while seeking to keep you in ignorance. He is a blind man leading a blind man, and as Christ remarked, both shall fall into the ditch.

"Your Archbishop and your Father confessor have involved you in a quarrel over sovereign rights and have plunged you into the ugly controversies with Rome. Through Monsieur de Louvois they have occasioned your difficulties with the Order of St. Lazaro and had Monsieur de Louvois lived you would have been permitted to die in this injustice.

"It had been hoped that your privy council would protect you from your grave mistakes. But your council has neither the strength nor the determination to do so. And at least Madame de M. and Baron d. B. should have taken advantage of the confidence you have reposed in them to dissuade you from the course you have observed. But their weakness and timidity are a disgrace and a scandal to the entire world.

"France stands at the brink of disaster. For what occasion are your confidants waiting to speak candidly to you? Do they intend to wait until everything has been lost? Or do they fear to incur your displeasure? If so, they do not love you, for a person must risk angering those he loves and not flatter them or betray them by silence. Of what value are they to you if they do not show you that it is your duty to restore lands which do not belong to you, to put the interests of your people above false glory, to heal the wounds you have inflicted on the Church, and to consider becoming a true Christian before death shall overtake you.

"I realize full well that anyone who dares to speak with such Christian frankness risks forfeiting the king's favor. But do they esteem that favor more highly than his welfare? I am no less aware that one should pity, comfort and encour-

age them, and speak to you meekly and reverently. But in the end the truth must be told. And woe to your confidants! Woe to them if they do not tell you the truth! And woe to you, Sire, if you are not worthy to hear the truth! It is a disgrace that you have not profited from the trust you have reposed in them for so long a time. And if their king is too suspicious, and will have none but syncophants about him, they must withdraw.

"Perhaps you will ask, Sire, what they should tell you. They should point out your duty to humble yourself before the mighty hand of God unless you wish Him to humble you, to seek to bring about peace and by this act of humiliation atone for your subservience to the false god of glory, to reject the unworthy opinions of political flatterers, and finally to restore to your enemies the conquered lands which you cannot justly retain.

"Are you not fortunate in your misfortune, in that God has now put an end to your successes, which have blinded you, and now compels you to make the reparations necessary for your salvation? These reparations you would never have made under the spell of peace and triumph.

"He who writes these truths to you, Sire, far from being a foe of your fortune, would give his life if by so doing you would become as God wishes you to be, and he shall never cease praying for you."

* * *

Thus Fenelon's letter to Louis XIV. It is difficult to appraise its influence although M. Guizot and Madame Guizot de Witt insist Louis "was not so blind as Fenelon supposed; he saw the danger at the very moment when his kingly pride refused to admit it."¹) This much is true, however: peace was declared less than two years later (in 1697), despite the fact that it was to prove only a prelude to fresh wars which in turn were not ended until 1713.

By this time all of Europe longed for peace and many of the brilliant minds of European countries turned their attention to a campaign for peace (much as did Hugo Grotius during the Thirty Years War of less than a century earlier). A notable example is the peace expressions of Abbe St. Pierre. However, his writings were not based on sound principles but, penned under the spell of the Peace of Utrecht (1713), were rationalistic in tone. And with rationalism in command in the 18th century all hopes for a real peace, founded on the idea of Christian unity,

¹) Op. cit., p. 264.

were destroyed. Here were sown the seeds of future struggles, such as the French Revolution of 1789. From now on the nations were committed more and more to a policy of nationalism and militarism with all their attendant evils. Yes, in the disastrous wars of Louis XIV's reign may even be found the roots of the struggles of our own day. And here and there today may be found Bishops, like Fenelon, raising their voices against the same conditions the Archbishop of Cambrai protested: greed and lust for power, disregard for the rights of the people, denial of God, vain-glory.

With full warrant indeed could Pope Pius XII declare in his Christmas message of 1939: "It seems that the world has forgotten Christ's message of peace—the voice of reason. We of the Christian brotherhood have been obliged to see a series of irreconcilable acts, irreconcilable both in regard to international rights and to principles of national rights and to the most elemental sentiments of humanity, acts which show in what chaotic and vicious circles has the sense of justice been deviated from useful consideration. In this category are premeditated aggressions against a small, laborious, and peaceful people on the pretext of a threat which neither exists, nor is desired, nor is possible. Atrocities and illegal use of means of destruction even against non-combatants, refugees, old people, women and children

and disregard of human dignity, liberty and life are acts which cry for the vengeance of God . . . The more the war monster strives for, swallows and allots itself material means which are placed at the service of war needs—mounting from hour to hour—the more acute becomes the danger, for nations directly or indirectly struck by the conflict, of what We might call pernicious anemia, and they are faced with the pressing question: 'How can exhausted or weakened economy, at the end of the war, find means for economic and social reconstruction among difficulties which will be enormously increased, and of which the forces and artifices of disorder, lying in wait, will seek to make use in the hope of giving the final blow to Christian Europe?' "

From earliest times the Popes and Bishops of the Church have not hesitated to champion the "unpopular" ideas of what is right, whether it was Pope Leo the Great (d. 461) opposing Attila the Hun, Pope Gregory the Great (d. 604) calling the Lombards and the Franks to task for their aberrations, Pope Benedict XV pleading for an end to the slaughter of the first World War, or Pope Pius XII urging the world's rulers to put an end to the present holocaust. Indeed throughout the ages, until our own day, have justice, charity, peace and honor found their defenders in the followers of the Prince of Peace.

BERNARD E. LUTZ

FARMERS AND SMALL LOAN AGENCIES

NO better proof could be wished for our contention, that the credit union has a mission to perform in sections of rural America, than the facts related in a report on "Short-Term Credit Use by Farmers in Menominee and Chippewa Counties, Upper Peninsula of Michigan," issued by the Farm Credit Administration, and founded on statistical material made available by the Economic and Credit Research Division, U. S. Department of Agriculture.

Having stated that in the Upper Peninsula it is a common practice among agencies extending short-term credit to farmers to require chattel mortgages as securities for loans, the Report presents figures showing that in Menominee County 1565 farmers were responsible for 2856 loans for a total of \$763,417, average size loan, \$267. Out of the total number of loans 498 were with small

loan companies, 94 with finance companies, while all Government agencies, such as the Farm Security Administration, Federal Land Bank, etc., etc., were responsible for only 128 loans. In all too many cases the interest rate on short-term loans costs farmers heavily; small loan companies made 29 percent of all loans at a rate equivalent to 30 percent per annum, as compared with seven percent, the most common contract rate for all other lenders' loans. And this at a time when credit unions were reducing their rates. Figures regarding the small loans made by farmers in Chippewa County, in the period under consideration, reveal similar results.

In the entire Upper Peninsula there are only four Federal and five State chartered credit unions, and none of the Federal credit unions includes farm members; three of the State chartered credit

unions are operating in conjunction with co-operative stores which include farm members.

But it is not merely the possibility of granting farmers loans at a lower rate we have in mind, when recommending the promotion of credit unions among farmers. It is rather the moral and educational influence they are able to exert we think of. "From this survey of the use of credit by farmers in Menominee and Chippewa counties," says the Farm Credit Administration's report, "it is apparent that not all farmers are using credit wisely. This is particularly true in Menominee county, where a large number of farmers borrow from small loan companies. Among many farmers, the ease with which small loan company credit may be obtained outweighs other considerations, such as its cost, the need for this credit, and the individual's ability to repay. A more adequate knowledge on the part of farmers as to the use of credit and of credit institutions should permit some of them at least to make a choice of alternative sources more suitable to their needs while other farmers now using credit may find they might well do without credit in smaller amounts."

It also appears that lending institutions in the area "give greater emphasis to collateral in lending, than to the farmers' ability to repay. This is

evidenced by the large proportion of farmers with more than one creditor and by the relatively large volume of credit extended by small loan companies, automobile, live stock, and farm implement dealers." Every credit union, whose officers are imbued with a sense of moral responsibility and true charity for their neighbors, would oppose the unwarranted desire to contract a loan injurious to the best interests of the individual and the community.

One of the Michigan farmers interviewed declared: "While the interest rate is high, the representative of the company has been very sympathetic regarding our financial problems and has been very prompt in advancing money when needed in an emergency." The usurers who were ruining German peasants in the days of Raiffeisen were equally accommodating; the first rural credit union was founded with the very intention in mind of rescuing the farmers from the grip of the "very sympathetic" money lenders.

The arguments supplied by this valuable report and the further fact that small loan companies are using the radio to advertise their willingness to lend money to farmers is proof that we need rural credit unions wherever banks are unable to meet the demand of those in need of small loans.

F. P. K.

FROM THE DAYS OF ENLIGHTENMENT

PAGING through the history of one of the most distinguished cavalry regiments of the old Bavarian army—it existed for over two hundred years prior to its dissolution in 1919—we came across a singular proof of the influence exercised by the Enlightenment of the eighteenth century on the policies of the government of a Catholic people. In the chapter of the volume devoted to the story of the regiment's standards and kettle-drums, the author reports, without further ado, this significant exchange of symbols in the regimental colors:

"By a decree, dated December 3, 1803, the coat of arms of the electoral house [of Bavaria] was substituted for the Mother of God."¹

It was, in other words, to the emblem of royal power the patroness of a Catholic nation was made to yield, due largely to the influence of Count

Montgelas, the Bavarian Prime Minister, an arch-rationalist and arch-liberal. It was he closed and robbed every monastery in Bavaria, forbade the staging of the Oberammergau Passion Play in 1810, and otherwise did what was in his power to "liberalize" and injure the Church.

Step by step, using the means royal power granted them to uproot not merely religious traditions but likewise the *jures, libertates et consuetudines* (rights, liberties and traditions) upon which rested self-government in the old empire, the exponents of Liberalism in continental Europe gained a vantage point, from which they continued their attacks. Both the secularism and etatism we deplore result from that strange concubinage of the Enlightenment with Absolutism.

Speaking of the beginnings of our times, of the thoughts and ideals that dominated the intellectual and social currents of the nineteenth century, Fr. Raymond Corrigan, S.J., says the period

¹ Das. k. b. 2. Chevaulegers-Regiment Taxis. bearb. v. Josef Opbacher. Munich, 1926, p. 666.

[meaning the age we have referred to] "has been regarded as a rebirth, an awakening. For the prince, for the aggressive [and unscrupulous] individual it was such. Self-assertion and self-indulgence quickened the tempo of life, but did so by setting humanity on a downward slope, with its gaze averted from Christian ideals and hopes . . . The 'Enlightenment,' whether regarded in the form of English Rationalism or French *Philosophie* or the German *Aufklärung*, is essentially a deistic stage on the road to out-and-out atheism. As such it aided mightily toward dissolving the old order and dis inheriting modern man."²)

Thus the Catholic historian, whose volume—suffering, we believe, from an inadequate title—should serve as a key to the understanding of the present and its manifold problems. American Catholics undoubtedly have need of such a key. While deceiving men prattle about Democracy, with the evil intention of leading the herd to a totalitarian State, even our high school pupils should be taught the meaning of the very last

sentence of Fr. Corrigan's text, referring to the election of Pius X:

"The democratic (?) character of the Church had made it possible for a poor man [of lowly parentage and no ambitions, as we would prefer to say], with no claim to rule beyond his moral worth, to rise to the highest throne in Christendom."³)

While the Church is a monarchical institution, whose constitution is ordained by God, it is not an autocracy. The Church, by the election of men of lowly origin to places high in the government and its administration, proves that monarchy and Democracy are not incompatible. What matters is self-government of lesser bodies constituting the political entity; the regard the State shows for the rights of society's subsidiary organs. It is they primarily guarantee men the pursuit of happiness while the State is bound to create and sustain institutions and conditions which make it possible for one and all to live in peace and work their salvation.

K.

Warder's Review

Co-operatives Should Promote Quality

EDUCATION of the consumer is by no means a new problem. As early as 1850, according to an article published in the *Revue générale* sometime in 1865, French workmen founded a co-operative flour mill, which produced no less than 1700 sacks of flour each week. It is recorded, however, and it appeared curious to the contemporary writer, that the product of this mill did not meet with the favor of the working people. They were accustomed to a very white flour which, as was not uncommon at that time, contained an admixture of alum. Consequently the pure, but somewhat darker flour produced by the co-operative mill, did not please the consumers.

With the intention of overcoming this irrational attitude the co-operative decided also to adulterate the flour produced by its mill, and not to conceal but rather advertise the fact. Broad-sheets announced the attitude adopted, while public meetings and pamphlets were devoted to enlightening consumers on the merits of pure flour. The article, which has yielded us this information, declares the French co-operators had gained their point.

The incident is noteworthy for the fact that these French workmen observed a policy to which co-operation has been dedicated from its inception. In that respect a co-operative, whether engaged in production or distribution, differs from a capitalistic undertaking: there is an insistence on quality, irrespective of the corrupted taste of the public. This principle was upheld also by the guilds, and one reason why the guildsmen frequently could not compete with the factory was the policy of capital to sacrifice quality. The enterprisers produced cheap cotton goods, for instance, which drove out of the market the more durable but more expensive linen of cottage industry.

When Frederick William IV of Prussia, the *bete noir* of Liberals, visited a certain industrial city in the Rhine province, there was among the manufacturers at the reception tendered to the king one who said: "I am the man who inaugurated the manufacture of calico in your province." But instead of complimenting the noble enterpriser, Frederick William IV turned his back on him. The king did not wish his subjects to adopt cotton for their dress. Cotton goods were, in fact, long considered fit raiment only for proletarians.

²) The Church and the Nineteenth Century, Milw., 1938, pp. 14-15.

³) Ibid., p. 278.

Contradictory Doctrines

POSSIBLY repeated reference in these columns to Rationalism, the Enlightenment, and their disastrous consequences for religion and morals may appear to some of our readers just another case of beating a dead horse. As against such criticism stands the fact that the ideas proposed and propagated in the eighteenth century are basic to many of the opinions and views of a religious, moral, social, political and economic nature which have brought us to the brink of the abyss we dread.

In a subtle manner Dr. Ralph H. Gabriel, of Yale University, refers approvingly to a doctrine expounded by Rousseau and others, and which is completely at variance with a fundamental precept of Christianity. Moreover, it is in an article on "Democracy: Retrospect and Prospect," Dr. Gabriel declares:

"Though the philosophies of the eighteenth century of Enlightenment, which so much influenced the thought of Jefferson, John Adams, Franklin, and Washington, assailed the ecclesiasticism and the theology of the Christianity of their day, they give, *in their affirmation of the perfectibility of human nature* [italics ours], a new and hopeful expression of a doctrine of the significance of the individual man—a doctrine that had come down from Plato's academy."¹)

Let us remark, it was by no means "the theology of the Christianity of their day" the philosophers of the Enlightenment attacked by "their affirmation of the perfectibility of human nature." They denied thereby a fundamental doctrine, that of original sin, of which so serious a thinker as Pascal said, it was so necessarily true that man, not having accepted it, must remain a riddle to himself. And how significant it seems that the Yale professor, in a discussion on Democracy, should refer to the perfectibility of man, so closely related to another heresy, that of the natural goodness of man, while Ketteler, in 1848, a country pastor and member of the Parliament at Frankfurt, discussed the very doctrine in one of the noteworthy sermons, on "The Great Social Question of the Present," delivered by him in the Cathedral of Mainz during Advent of that memorable year. Evidently, the problem of original sin has much to do with our concepts of social and political theories.

The preacher of ninety odd years ago, who was to become so famous as the champion of the

rights of the Church and of workingmen, explained on that occasion:

"This fundamental doctrine of Christianity alone is able to explain to us how it is possible that even the most natural truths are misunderstood, that the most sacred of feelings are denied, and how human beings may become so utterly inhuman . . ."

Ketteler furthermore emphasized that the history of mankind too must remain an incomprehensible mystery to him who rejects the mystery of original sin, because he cannot fathom it. "An humble acceptance of belief in original sin grants men the possibility to understand themselves and the history of humanity."²)

When, sometime last summer, the Bishop of Kansas City, Mo., Most Rev. Edwin V. O'Hara, emphasized the need of recognizing this fundamental doctrine he spoke of something the vast majority of the American people are heedless of. In fact, the doctrine is not sufficiently emphasized even in the writings of Catholics who deal with problems, which demand for their solution consideration and acceptance of the teaching of original sin and the rejection of the twin heresies of the perfectibility of man and of his natural goodness.

Luxury Become Harmful

TO keep luxury in bounds was a goal wise legislators and rulers rarely lost sight of ere the age of *laissez faire* gave free reign to the profiteer to excite the wants of men even to their detriment.

Norway in the middle ages depended for most of its food supply on other countries. Moreover, it produced no wool and cloth, and hardly any metals. It relied largely on imports, and in return provided an inexhaustible supply of fish. Pursuing this subject, in connection with her investigation of "The Wool Trade in English Medieval History," Professor Eileen Powers states: "*Sverris' Saga* has preserved the speech of one of its kings in 1186 on the relative merits of merchants of different countries who came to the port of Bergen."

"'We desire,' he says, 'to thank the Englishmen who have brought hither linen and flax, wax and cauldrons, and the men of the Orkneys, Shetland and the Faroes and of Iceland who have brought here such things as make the land richer, which we cannot do without. But there are Germans who have come here with great ships, taking away butter and dried fish of which the export must impoverish the land, *and bringing only wine. To these I feel ill-will—their business has become harmful to us and our realm*'" (italics ours).

¹) *American Journal of Sociology*, Chicago, Nov., 1942, p. 411.

²) Kettelers Schriften etc., Kempten, 1911, Vol. II, p. 234.

"This," Professor Powers adds, "is a typical medieval classification of commodities *into necessities and luxuries* . . ." (1) (italics ours). Public authority disposed accordingly. That, on the other hand, the nineteenth century left everything to the free play of economic forces, proceeding from the superstition, fostered by classic economists, that complete freedom of action would result in the greatest degree of good attainable for everybody, has developed in the classes as well as the masses an insatiable appetite for luxuries of every kind.

The results are manifold and evident, due to the mistake of those who, to quote Charles Devas, "forgot the grave necessity for man to make war on his passions for avarice, ostentation and sensuality." In consequence it now appears curtailment of spending by legal compulsion must be resorted to, because the people refuse to curb their desires. So far have we departed from the simple ways which, a hundred years ago, aroused the admiration and envy of European observers.

What could be sadder than being a witness to this wallowing of a nation in pernicious, vulgar, and nasty luxuries, knowing this condition to be one of the fruits of the doctrine, taught by economists, that a high standard of life and the desire of decencies would prove "the great preventive check to population"!

The Most Illiberal of All

INCENSED by an article published in the *Catholic International*, condemnatory of Cronin's "Keys of the Kingdom," a Mrs. L. M. T. . . ., of Milwaukee, Wis., cries out: "We are children of the Forces of Nature and governed by her laws." Having thus professed her creed, she adds: "I have always been a Liberal, respected other peoples' opinions and beliefs, been in Catholic hospitals and donated to their charities. But that is past."

So easily do these dyed-in-the-wool Liberals throw to the winds what is with them a vaunted virtue, tolerance! Mrs. L. M. T. even admits to having refused recently two nuns to sit at "her table" in a public dining room!

And this brings back to mind the atrocious conduct of a great Liberal, whom we found praised to the skies in a Catholic publication as a distinguished champion of Democracy, Simon Bolivar. An entirely dependable biographer of the South American liberator relates he had carried his pro-

fession of the Rights of Man to the extent of forcing his unwilling sister to marry a Negro. In the name, of course, of Liberty, Equality, Fraternity! Unfortunately, the biography does not reveal what became of this marriage, and whether or not it was ultimately annulled. However, Bolivar's action remains a characteristic proof of the attitude doctrinaires are so prone to adopt, whenever the temptation arises, to impose on others, however unwilling, their ideas and principles. The guillotine is the bloody symbol of this tendency.

Lest some may think our judgment too harsh, we quote from an article on "Democracy at Its Best," published in the *Nation*, one of Liberalism's foremost champions in these United States:

"Uruguay seems to have decided to abandon the pretense of 'freedom for all'—Fascists included—which has wrecked so many democratic countries, and to adhere to the sound (sic!) principle of *compulsory democracy*" (italics ours).

God protect us, who constitute a minority, from a majority that has made its own this "principle"!

Should be Relearned

NO greater misfortune has befallen the American farmer than his succumbing "to the moral confusion," which James Truslow Adams says was "caused by the expansion of the old conception of work as a moral virtue into the further conception of money-making as both a personal virtue and a patriotic duty, with the resultant confusion as to its relation to the rest of the virtues and the whole scale of social and moral virtues." (1)

In consequence too many farmers were land dealers and land speculators rather than cultivators, inasmuch as they either sought or accepted offers to sell their property at a profit. Profit was uppermost also in the minds of the buyers. But one should not overlook the temptations put in the farmer's way by the traders and financiers, who, deeply imbued with the theory of the division of labor, urged the cultivators of the soil to produce for the world market. A policy Henry Carey fought in vain.

A sound system of agriculture rests above all on those moral principles and virtues observed for several centuries on our continent by the so-called Pennsylvania Dutch, the French-Canadians of Quebec, groups of Catholic Scotchmen in Nova Scotia, and here and there by individual families

1) Loc. cit., Oxford Univ. Press, 1942, p. 58.

1) The Epic of America. Boston, 1937, p. 194.

and groups faithful to ancestral ideals. But to all too many American farmers of the past hundred years applies James Russell Lowell's opinion that Anglo-Saxons "would have dammed the four rivers of Paradise, substituted cotton for fig leaves among the antediluvian population and commended man's first disobedience as a wise measure of political economy."²)

Fortunate those, therefore, willing to observe what Dr. Sc. H. J. Fleure, Professor of Geography in the University of Manchester, speaks of as the "fundamental social ideal of a European peasantry: production for home use with exchange of surpluses rather than commercial farming in which the profit is a main aim." As with the ethnical groups of our continent mentioned, "there is at the basis of this peasant society the *notion of a trusteeship handed along to generations* [*italics ours*], and with this a very strong tendency to favor static arrangements rather than expansionist speculations, or at any rate 'Will it last?' quite as much or more than 'Will it pay?' "³)

In the course of his discussion Professor Fleure returns to this subject with the declaration: "Under the old scheme, custom ruled life, and, as Principal Fraser of Achimota has well put it, 'society is still for many an unending trusteeship handed on to offsprings as the parents join the great cloud (!) of witnesses.'" It is indeed true, as experience in our country has proven, "this conception of society has great elements of value . . ." And we in particular are one of the industrial nations, of whom the English geographer says they "may need to relearn it."⁴) It is, in fact, with us a pressing need; no other means holds the promise of keeping families on the land to the same extent as the "old scheme" under consideration. Devotion to it repopulated parts of Europe after repeated catastrophes and prevented the land from reverting to wilderness. The State can do what the Caesars did, bind men to the soil; it can force men to cultivate State Farms, as Moscow has done, but it can not create a self-reliant, patriotic, diligent and happy estate of farmers. However, Prof. Fleure speaks merely of a custom-ruled life. That is only the surface; customs, however good, must be sustained by ethical principles and religious convictions. Without them customs degenerate or wither.

Contemporary Opinion

MONEY in Balzac is as dynamic as a passion; in Thackeray it is less massive but it is ubiquitous. True, it is reduced in his philosophy to the common level of vanity, another factor which the moralist washes down with another glass of vintage sadness; but in the narrative Thackeray understands money and its place in the contemporary situation. Waterloo must have looked romantic in 1840, yet Thackeray also knew who won that battle. It is not an accident that Osborne and Sedley are Stock Exchange speculators, the newest representatives of middle-class finance. And in the cut-throat stage, too. He knows the anxiety of the aristocracy to cut them, make them pay; and the anxiety of speculators to get their sons and daughters into the class above them.

V. S. PRITCHETT

Church and State should be disposed to declare that religion should be kept out of politics . . . Yet Isaiah, prophet of national salvation, Jeremiah, prophet of judgment, the Second Isaiah, prophet of national redemption, were all visionaries and all prefaced their quite detailed political prescriptions with the words, "Thus saith the Lord." So Ambrose justly humiliated his Emperor, and Dunstan and Remigius stood at the right hand of Edgar and Clovis declaring "it belongeth to the duty of a Christian King"—and these all men honor. It seems there are two things to be said. Jewish prophets and Christian bishops alike spoke on the basis of a properly political body of accepted thought, a sociology which included due reference to a purpose of God in history. With that background, their vision was an insight into the whole existing situation as illuminated by their perception of that purpose. Now Gandhi's thought derives from an inadequate theology; and by Grey Eminence's seventeenth century the Church had lost its hold on the essence of Christian sociology as defined in the thirteenth century. His background was Machiavelli's Prince, not S. Thomas's. The moral is not that religion should be kept out of politics, but that right thinking is essential to right religion.

R. K.,

*Christendom*¹)

²) Fireside Travels. 3. ed., Boston, 1876, p. 90.

³) The Geographical Background of Modern Problems. London, 1932, p. 27.

⁴) Ibid., p. 75.

¹) A Journal of Christian Sociology (Anglican). Loc. cit., Sept., 1942, p. 143.

When the social scientists of a succeeding age begin their examination of the attitudes and the *mores* of the first half of the twentieth century, they are certain to be impressed—perhaps astonished—by the loyalty that the corporation has been able to inspire in its more highly remunerated servants. This loyalty, it must be observed, does not prevent an occasional executive vice-president or purchasing agent from accepting a little polite—and personal—baksheesh when dealing with the smaller fry swept within the corporate orbit, but it does mean that on all larger, vital issues he is devoutly faithful to his trust. Reading the correspondence of business officials, as exposed by three decades of Congressional and legislative inquiries, one is immediately struck by the spectacle of men of some sense of honor willing, even eager, to perform for their stockholders acts they never could be induced to undertake for mere personal gain.

... from "junior executive" upward loyalty is the rule and, furthermore, does not vary with the salary received. For \$5,000 or for \$50,000 a year, a good and faithful servant is willing to bribe legislators, suborn perjury, obtain the dismissal of honest but/and hostile school teachers and college instructors, ruin independent newspapers, snuff out competitors by a colorful assortment of illegal means, and, briefly, do anything and everything short of betraying his country.

"Short of?" Precisely how short, you may ask. Short, as the Persian poet pointed out in his quatrain upon infinitesimal differences, may in certain cases be very short indeed.

JAMES HENLE
The Nation

Sir Stafford Cripps recently stated that the only solution to our problems lay in a practical profession of the Christian ethics on seven days of the week. With that we are in hearty accord. But how can this be achieved when every effort is being made to divorce Christian doctrine from the curricula of our schools; when the manly virtue of self-control is decried as an outworn tradition of repression and self-distortion? By what audacious trick of intellectual dishonesty do people tell us that Christianity has been tried and found wanting when the plain fact is that it has been tried and found too hard?

HON. DOUGLAS JUDAH
Jamaica

Fragments

THE rising tide of choler: Oklahoma's Senator Thomas quotes a constituent's opinion (reported in the *Congressional Record*): "If I had my choice of shooting a German, Jap, or a Washington bureaucrat, I honestly believe I would shoot the bureaucrat first."

There is one story of Mrs. Roosevelt that Harold J. Laski thinks worth telling. "Some years ago, at a White House dinner, the President asked his guests their view of the New Deal. Mrs. Roosevelt's judgment was about the best that has ever been made upon it. 'We have accomplished nothing fundamental,' she said, 'but we have bought time to think.'"

From "Topics of the Time," in the *Century Magazine* (1891-92):

"'In the gain or loss of one race all the rest have equal claim,' says Lowell, and of nothing is this more true than the observance by a nation of the great laws of common honesty and fair dealing which lie at the foundation of all economic science."

It appears, Fr. Dennis O'Keefe, professor of ethics and politics, University College, Dublin, is of one opinion with our contributor, Fr. John Lenhart, O.F.M.Cap., for he writes: "It would be quite absurd to regard St. Robert Bellarmine or Suarez as upholders of Democracy in the modern sense. I am aware that the attempt so to regard them has often been made. But it rests on a complete misunderstanding of their theories."

To ex-President Hoover is attributed the following clever declaration: "We have had in the last 25 years the New Freedom, the New Day, the New Era, the New Outlook, the New Epoch, the New Deal, the New Proposal, and the New Liberty. Now we are fighting against Hitler's New Order and Tojo's New Asia. This war seems to revolve around the word 'new,' the New Testament being often omitted."

Having stressed the "confusion, inexperience, and unpreparedness" of the North in Civil War days, a contributor to a leading Catholic review states: "May we hope that out of the present confusion another Grant will emerge." Heaven forbid! A Lee or Sherman, yes.

THE SOCIAL APOSTOLATE

Theory ——— Procedure ——— Action

Campaign for a Christian Order

FORTY years ago New Zealand was heralded to the world as a labor paradise. A Frenchman, André Siegfried, visited that country and published the results of his investigation on his return to Europe. The bibliography alone occupies almost six pages. Great things were expected from what was called at the time a "great social experiment." Alas, New Zealand too continued to develop symptoms common to the sick society of our times.

Now the non-Catholic denominations in the Dominion have inaugurated a special campaign whose endeavor is to safeguard the Christian way of life and to ensure that the process of post-war reconstruction shall be formed and governed by the Christian law of charity and justice. "This Campaign for Christian Order," the Catholic weekly *Zealandia* affirms, "is a movement which Catholics will view with warmest sympathy, and it will have not only their wholehearted approbation but their support in prayer to the Common Father of all. Though we differ on points of doctrine, that presents no bar to our deep understanding of the spiritual ideals and practical zeal for

God's cause animating those Christians who are not of our faith. As being relevant to this we may appropriately quote from the Five Peace Points of the present Holy Father, Pope Pius XII, in which His Holiness advocates:

"The development among peoples and their rulers of that sense of deep and keen responsibility which weighs human statutes according to the sacred and inviolable standards of the laws of God. They must hunger and thirst after justice and be guided by that universal love which is the compendium and most general expression of the Christian ideal, and which may serve as a common ground also for those who have not the blessing of sharing the same faith with us."

"We hope that the Campaign for Christian Order will gather strength so that the principles of Christian charity and Christian justice will be the foundation of our social reconstruction . . . We hope that the work now being undertaken in affirmation of the necessity of Christian principles in social life will result in implanting such an understanding of the causes of present evils as to bring the whole community to the supremely necessary realization that the only possible hope of world order is in Christian order."

Peace and Reconstruction

Peace and Order

AGAIN Pope Pius XII has given to the world a Christmas Message to which those seeking light, guidance, and consolation may turn with the assurance of being taught to realize the extent of our present misery and where hope for the future lies. Instead of promising, in the grandiloquent manner certain statesmen, politicians, and publicists adopt, that salvation must come from a "World Republic" or another League of Nations, regardless of the insecurity of their foundations, the Holy Father considers in the first place very carefully and impartially the fundamental laws of the internal order of States and peoples. Pius XII declares:

"International relations and internal order are intimately related. International equilibrium and harmony depend on the internal equilibrium and development of the individual States in the material, social and intellectual spheres. A firm and steady peace policy towards other nations is, in

fact, impossible without a spirit of peace within the nation which inspires trust. It is only then, by striving for an integral peace, a peace in both fields, that people will be freed from the cruel nightmare of war, and the material and psychological causes of further discord and disorder will be diminished and gradually eliminated."

"Every society worthy of the name," the august Pontiff continues, "has originated in a desire for peace, and hence aims at attaining peace, that 'tranquil living together in order,' in which St. Thomas finds the essence of peace. Two primary elements regulate social life: a living together in order and a living together in tranquility."

The Holy Father further dilates on this fundamental problem, declaring:

"Order, which is fundamental in an association of men (of beings, that is, who strive to attain an end appropriate to their nature) is not a merely external linking up of parts which are numerically distinct. It is rather, and must be, a tendency and

an ever more perfect approach to an internal union; and this does not exclude differences founded in fact and sanctioned by the will of God or by supernatural standard."

Of particular significance and worthy of serious consideration is the further statement of the Message:

"A clear understanding of the genuine fundamentals of all social life has a capital importance today as never before, when mankind, impregnated by the poison of error and social aberrations, tormented by the fever of discordant desires, doctrines and aims, is excitedly tossing about in the disorder which it has itself created, and is experiencing the destructive force of false ideals, which disregard the Law of God or are opposed to it. And since disorder can only be overcome by an order which is not merely superimposed and fictitious (just as darkness with its fearful and depressing effects can only be driven away by light and not by will o' the wisps), so security, reorganization, progressive improvement cannot be expected and cannot be brought about unless by a return of large and influential sections to correct ideas about society."

These declarations are of such evident importance that we cannot but wish they should be seri-

ously contemplated and discussed by Catholics. Because, as His Holiness exclaims:

"It is a return which calls for the Grace of God in large measure, and for a resolute will, ready and prepared for sacrifice on the part of good and farseeing men. From these influential circles who are more capable of penetrating and appreciating the beauty of just social forms, there will pass on and infiltrate into the masses the clear knowledge of the true, divine, spiritual origin of social life. Thus the way will be cleared for the re-awakening, the growth and the fixing of those moral principles without which even the proudest achievements create but a babel in which the citizens, though they live inside the same walls, speak different and incoherent languages."

There can be no doubt regarding the need of Catholics taking serious heed of the great document from which these excerpts are quoted. The minds of men are sorely disturbed. A farmer, writing to us from Oregon on January 8th, expresses thoughts haunting many when he states: "I sometimes fear this war too may be fought in vain, because it looks as though either Capital or Dictatorship will be in the saddle when the cannons quit roaring. I hope to God, Catholics will assert themselves in order that we may find the right way. Let us hope!"

Rural Problems

Machinery Captures the Farm

SLAVERY made possible the great landed estates of ancient Rome; they ultimately ruined Italy. There is danger that multiplication of agricultural machines, these iron slaves, will result in the undoing of the American farmer. The season just ended saw full-fledged cotton-picking machines in operation; perfected and become general, they will revolutionize agriculture in the South, with results one dislikes to contemplate.

Thus from all sides comes information of increased mechanization of farming. Lack of manpower on the farm, due to the war, is bound to accelerate the phenomenon referred to. It is a pastor, writing to us from a Midwestern rural hamlet, discusses both labor shortage and the need for mechanical equipment it creates. "My farmers are sorely feeling this war," he writes. "We have forty boys in the service, a parish of 130 families. There is practically no farm labor left. What is left will be called shortly, unless 'they' really mean to allow a few hands to stay on the farm.

Three of my best farmers are practically reduced to raising only what they need for home consumption. Their boys have been taken. I know the situation is worse in many parts of the country. I heard on the radio this morning that farmers are warning the Government there will be a shortage of essential foods unless something is done."

"Here," continues the writer, known to us as a well informed observer of rural conditions, "is another aspect of the same situation. In this particular area the Rural Electrification Association has proven itself very helpful to the farmer, who was prudent enough and had enough money to buy the needed equipment, or had sufficient knowledge of electricity and mechanical ingenuity to make his own equipment. A great deal is being done by electricity. But this will give rise to another problem after the war: the farm will be mechanized to a still greater extent than it is today. For even the conservative farmers will recognize the value of electrical equipment. And

this in turn means that fewer hands will be needed. So the war has accelerated a new problem. Will we be able to meet it? And when the young men return after the war, having learned new skills and arts, will we be any better able to help them than we did after the last war?"

A situation such as this grants capital the very advantages it made such good use of late in the eighteenth and throughout the nineteenth centuries. It is able to acquire the expensive machines

needed for mechanized farming, just as it installed expensive machinery needed for mass production in factory buildings, a hundred years ago, crushing thereby the hopelessly outranked artisans. Only in one respect is the position of the farmer today more hopeful. He knows what co-operation may do for him, and it is to co-operation he must turn to escape the consequences of mechanized farming, which lends itself so well to capitalistic practices.

Middle Class

Small Business

A WELL balanced article on "Small Business, its Contribution to the War Effort and Problems," published in the New York Trust Company's quarterly *Index*, states:

"Small business in general is facing what many foresee as the most serious emergency in its history in the United States. The gravity and extent of the emergency depends largely upon the length of the war and the consequent demands upon the nation's resources. How many of the present small businesses survive will be determined by the initiative and resourcefulness of their management, as well as by those factors beyond their control, and to be determined by the course of the war."

Since the article appeared, in the autumn issue of the *Quarterly*, the Government has conceded to small manufacturing concerns participation in the war efforts. Having learned, evidently, what the experience of other nations has demonstrated, that small business can contribute satisfactorily to war production. "Moreover," says the *Index*, "war work would make more certain their survival, considered essential to the preservation of free enterprise in this country." But the article also states: "In certain fields of distribution, many small establishments handling products made from scarce materials will no doubt have to modi-

fy their businesses in order to keep their doors open."

Unfortunately, those in whose hands rest the power to impose restrictions on an industry not infrequently lack the knowledge necessary to judge properly of its needs and capabilities. A photo engraver, for instance, denied the use of an additional 200 pounds of copper, was advised to use a substitute. Now there is no substitute for copper in photo engraving; moreover, he was well supplied with copper, and was, therefore, merely asking for permission to draw on his own supply. The order was an arbitrary one, issued according to rule number XYZ, as becomes the pleasure of the average bureaucrat.

On the other hand, we know of a machine shop, located in a small town in Arkansas, which, while it formerly employed only a few men, has grown by leaps and bounds, because its proprietors, possessed of initiative, saw and made use of the opportunity to rebuild locomotives. They have fared well and no obstacles were put in the way of their efforts to increase the capacity of their shop and thereby render the country valuable service. Nevertheless, the middle class enterpriser is fighting for his life, and more than that, of an entire order of society.

The Youth Movement

Members by Proxy

DON'T be discouraged by the small numbers attending meetings, is the advice of Fr. Edward A. Bruemmer to youth societies at the start of the new year. Why not "count every star on your service flag as a member present by proxy?" the second vice-president of the CV asks. "It is our duty to carry on the work, regardless of small numbers, for God, Church, society and for the men in service."

In his communication for February Fr. Bruemmer urges young people and friends of youth to subscribe for Catholic newspapers and magazines in behalf of members of the armed forces. "The remailing of Catholic papers to the armed forces is a praiseworthy endeavor," he affirms, "but unless it is carried out in a highly organized fashion, it can become very inefficient. For that reason it is better to subscribe outright, and leave the details to the trained personnel of our fine Catholic

papers." He then points out that the majority of Catholic publications have reduced the price of subscriptions intended for men in service. Fr. Bruemmer also urges support of the Confraternity Home Study Service, of St. Louis, which instructs thousands of people in Catholic doctrine by mail, including men in the army and navy.

Under the heading of spiritual activities Fr. Bruemmer suggests a tridium be conducted for young people, especially for the young men who will enter the armed forces. Study of the CV resolution on "International Law" and continued participation in various salvage drives are among other activities recommended.

Co-operation and Credit Unions

Co-operation

NO other statement in the volume, "Harvard Co-operative Society, Past and Present, 1882-1942," by N. S. B. Gras, is as applicable to our Bureau as is this:

"One of the difficulties in educating the members of the public is the indifference that comes from success. Half wreck the Society and there would be plenty of interest."

This opinion is offered by the author in connection with what he says regarding the tenet of the co-operative movement, that a portion of the profits should be devoted to education in co-operative methods. "President Munro," remarks Professor Gras, "did a little to educate the members in the actual procedures and result of the Society's operation but gave it up when it seemed ineffective and when the directors thought the effort not worth the cost."¹ And having referred the reader to the full annual statements printed with the Treasurer's reports, the writer continues: "But there has been no effort to inculcate any ideas or ideals of a social nature that might underly the movement." And yet this is an essential of co-operation, the neglect of which is bound to deliver the movement over to selfishness and greed.

Another trenchant sentence from the history of the Harvard Co-operative Society, whose author is Straus Professor of History in the Graduate School of Business Administration, Harvard University, is well worth the attention of co-operators:

"Getting a good manager is difficult in any business. Getting one for a co-operative society is even harder, that is, a manager who is at once able and honest. Con-

While young people do not care to have everything done for them, they do appreciate the helping hand of their elders from time to time. In the summer of last year, to cite an instance, a boy scout troop was organized in St. Mary's Parish, Herman, Pa. The youths lacked satisfactory meeting quarters, however, so a group of older men of the parish remodeled an old horse-and-buggy shed, located on church property, into a boy scout lodge.

The youngsters were more than merely appreciative. A picture of the attractive building, complete even to a porch, is published in the souvenir of the parish centennial, recently issued.

trolling a manager in a co-operative society presents special difficulties, because the policy-formulators—the officers at the top—are generally not familiar with the problems of management."²)

Many a co-operative, before all co-operative farm elevators, eventually went on the rocks for the reasons so well stated by Professor Gras.

An educational campaign carried on by the St. Francis Parish Credit Union, Milwaukee, one of the largest of its kind in the country, seems to be bearing fruit. As is the case with the majority of credit unions, the St. Francis group has seen its capital grow while the number of loans made has become smaller.

In preparing their ninth annual statement of operations, up to December 31st, the officers pointed out that cash on hand now amounts to \$24,205.05. They feel it advisable to allow this sum to remain on deposit and are encouraging the members to have in reserve the equivalent of three months' wages "for any 'rainy day' which might occur." It is believed that if depositors were urged to withdraw these funds, difficulty would be encountered later in getting them to rebuild their deposits.

Total assets at the close of the year were \$82,126.75. Of this amount \$33,408.77 were on loan to members. The union holds mortgage loans of \$16,512.93, stocks and bonds of \$8000. Share capital is listed at \$74,797.26, the guaranty fund reserve at \$7121.91, the undivided profits account at \$140.98, and the redemption reserve fund at \$66.

¹) Op. cit., Cambridge, Mass., 1942, p. 136.

²) Ibid., p. 42.

Sixteen parish credit unions were established during 1942 in the Diocese of Cleveland, it has been reported by Mr. Sterling Parks, Jr., credit union promoter of that city. Ten of these are already in operation while the remainder will begin activities shortly. The number is exactly double that of 1941, when eight units were chartered. To date 38 unions have been established in the Diocese since June, 1936.

It is believed Cleveland has more parish credit unions than any other diocese in the country. One of the groups, that of St. Rose Parish, has reduced its interest rates to four-fifths of one percent per month.

Little mention is made of a form of co-operation practiced in our country by tradesmen, such as bakers. A Guide to Societies and Associations existing in New York among Germans, published as a supplement to the Sunday edition of the *Staats-Zeitung und Herold*, N. Y., mentions the following under the general heading of "Voca-

tional Association": The Bronx Master Bakers Buying Association and the Brooklyn Master Bakers Purchasing Association. In addition we find listed the Bakers Mutual Co-operative Association, of Newark, the Jersey City Co-operative Bakers Association, and the Merchant Baker Co-operative Association, Paterson, all three in New Jersey.

These groups have, to our knowledge, existed for many years. They were founded for the purpose of assisting master bakers to meet the competition of bread and cake factories by purchasing products used in the baking industry in quantities and thus granting individual bakers the advantage of a better price.

Whether the principles and policies of the Rochdale Pioneers have been adopted by these associations, we do not know. But they are an emanation of the spirit of mutual aid and their purpose is to accomplish co-operatively for their members what the individual can not attain unaided for himself.

A List of Social, Economic, etc. Terms

NATURAL SELECTION: Theory popularized by Darwin which refers to the natural process tending to produce the "survival of the fittest," i. e., those plants and animals best adjusted to the conditions under which they live, and the extinction of those poorly adjusted. Darwin considered natural selection the most important factor in organic evolution, but his idea has been largely discredited.

NATURALISM: An "elusive" term to define, inasmuch as it represents more of a point of view or tendency than a system or doctrine. Three definitions are generally assigned to it: 1. The tendency to regard the material universe as the only reality, to reduce all laws to mechanical uniformities and to deny the dualism of spirit and matter; 2. The attitude denying the existence of a transcendent cause of the world; 3. The opinion insisting that the laws governing the activity and development of irrational and rational beings are never interfered with.

Social and political naturalism teaches that "the best interests of public society and civil progress require that in the constitution and government of human society no more attention should be given to religion than if there were no religion at all, or at least that no distinction should be made between true and false religion" (Pius IX).

NEO-HUMANISM: To a limited extent it applies to the attempts of our own day to revive certain of the ideas of humanism (*q. v.*). The term more properly refers to what might be called "religious humanism." This religious system considers the universe to be self-existing and not created, asserts religion must formulate "its hopes and plans in the light of the scientific spirit and method," denies the distinction between the secular and the sacred, holds the complete realization of human personality is the end of man's life, and sets as its goal "a free and universal society in which people voluntarily and intelligently co-operate for the common good."

OPEN SHOP: A labor policy operative in certain business establishments, factories, etc., where both members of labor unions and non-members are employed without discrimination. Sometimes designates a firm where only non-unionists may obtain employment. A closed shop, the contrary term, is one in which only labor union members are employed.

OPPORTUNISM: The disposition to sacrifice consistency as well as principles to expedience. An opportunist will allow his conduct to be determined by circumstances and will grasp quickly at favorable opportunities. The word is most often used with reference to politics and to a lesser extent to business.

SOCIAL REVIEW

Catholic Social Action

IN a cottage, 40x18 feet, transferred from its former location to a site next to the Church of St. Benedict the Moor in Omaha, a High School and Parish Library has been installed. On the opening day there were over 4000 volumes on its shelves.

As its name indicates, St. Benedict's is a Negro parish, whose pastor, Rev. James Preuss, S.J., has also succeeded in erecting a gymnasium and parish hall.

A CATHOLIC Social Study Club is being run by patients at Wolsingham Sanatorium, in County Durham, England. Despite the fact that the membership fluctuates considerable success has attended its efforts.

So far studies have comprised a study of *Rerum novarum* and *Quadragesimo anno*, "The Church and the Worker," the Joint Pastoral, and other works. The members have also built up a fair-sized library of social pamphlets.

IN its eighth year *Christian Social Action* has suspended publication. "In addition to the usual financial woes we all share," one of the editors declares in a communication addressed to the *Commonweal*, "our entire staff is now either in the Army or the Navy."

One of the publication's moving spirits, Mr. Richard L.—G. Deverall, for the past three years has been employed as International Educational Director of the UAW-CIO at Detroit. Last September, he writes us, he and his staff were liquidated, "due to Communist pressure."

IN the Canton of Fribourg, in Switzerland, the Government has agreed to a collective contract entered into by the employers and workers of the building and timber trades. This contract has been brought about by the Christian Social Organization of Fribourg, and deals with conditions of employment, family allowances, the relative rates of pay for town and country workers, etc.

The contract becomes law in the Canton of Fribourg, which is one of the Catholic cantons. It is the first of its kind to become law in Switzerland.

MOST Rev. Dr. McQuaid, Archbishop of Dublin, addressing the annual meeting of the Catholic Social Service Conference, paid a warm tribute to its work for God in alleviating the sufferings of the poor, and expressed his gratitude for the supernatural spirit of the members' efforts.

Archbishop McQuaid said that during the past year

over 3,000 tons of turf had been transported to Dublin for the use of the poor. Some 84 clothing guilds had made and distributed thousands of garments, through the guilds and the co-operating charitable organizations. A building society was engaged in the reconstruction of houses into flats for the poor at a low rent. Pre-natal and post-natal welfare work was being organized on a large scale.

Masonry

IN addition to the USO centers there have been established Masonic Service Centers "to serve about 40 army, navy, and aviation concentrations, and more are being added as fast as possible. Every service that can be rendered is given, without charge, to any man in uniform."

Although the use of these centers is not restricted to members of the Fraternity, "they do afford a medium through which Grand Lodge is able to conduct a personalized service to Masons, and to Masons' sons."

Public Morals

DESPITE available evidence that what is called "night life" in our larger cities should be brought under control, because vice, crime and corruption are its allies, municipal authorities, generally speaking, permit this product of luxury to flourish. As to its extent and influence, the *Morning Post*, of Washington, remarked not long ago:

"Night Clubs and other resorts of late hour entertainment are not noted for their respect for local regulations. The less savory haunts are the hangouts of gangs engaged in under-cover illegalities, and a three cornered tie-up among night clubs, local vice rings, and corrupt city machines is not uncommon . . . In these circumstances it is natural that the traditional inertia of local communities toward their own government has been shaken by the Boston holocaust."

Youth Delinquency

LOAFING on the streets is the chief cause of lawlessness among youth, according to the conclusion reached by the Chicago Recreation Commission's study of delinquency and recreation. Crime dramas on the air also figured in the investigation, according to Professor Ernest W. Burgess of the University of Chicago, head of the committee that directed the inquiry. "In all neighborhoods with high delinquency rates," he added, "children were particularly fond of radio crime stories, while in the lower delinquency sections children turned to the comedian and variety hour programs in preference."

The conduct of youngsters, particularly in run-down industrial districts and adjoining the downtown district, Professor Burgess reported, had become a "terrific problem." He said: "Our survey showed 2900 boys between 10 and 17 years of age living on the lower North Side. Of these, 850, or 29 percent, were known delinquents, and 511 had records in the police department or juvenile court. It is significant to note that 92 percent of these children made the street their loafing place or playground."

Probation

ACTING on the advice of the National Conference of Social Work, the National Probation Association intends to hold three regional meetings during the first half of the present year: in New York from March 8th to 12th; in St. Louis from April 8th to 16th, and in Cleveland from May 24th to 28th. They are considered "important wartime meetings."

The Yearbook of the Association for 1942, just from the press, is published under the title "Social Defenses Against Crime." The volume contains many stimulating articles of a practical nature.

French Trades Unions

WHILE Swiss papers reported all trades union organization of France had been dissolved by edict of the Vichy Government, information recently published in British journals declares the attempt to merge the Unions under the Charter of Labor appears to be a failure.

The Charter was drawn up a year or more ago, while the order to merge was of more recent origin. If the account published in Great Britain may be believed, there is little evidence that the mandate is being obeyed, except in the most superficial manner. In November, 1940, nine leaders of the C. G. T. (*Confederation General du Travail*), and three leaders of the Catholic Unions are said to have issued a manifesto which, among other things, re-affirmed the principle of individual liberty "without regard for race, religion or opinion."

Unemployment Insurance

DURING 1942 the legislatures of 15 States convened in either regular or special session, and all but three of these States amended their employment security laws. Especially noteworthy was the legislation enacted in New York and Rhode Island. New York amended its unemployment compensation law to pay benefits with respect to days rather than weeks of unemployment. Rhode Island established the first State system for the compensation of unemployment

resulting from illness; cash benefits are to become payable April 1, 1943.

As a result of the sharp increase in unemployment resulting from conversion of the automobile industry to war production, Michigan liberalized its benefit formula by raising the weekly benefit amount from four to five percent of high-quarter earnings, increased both its maximum and minimum weekly amounts, and increased the maximum number of weeks for which the claimant could receive benefits. These more liberal provisions are to remain in effect, however, only until May 31, 1943, at which time Michigan is to revert to its previous benefit formula.

Promotion of Handicraft

ST. BENEDICT'S *Abbey News*, of Atchison, Kans., reports Brother Bernard Wagner has recently designed a chalice for the pastor at Waterloo, Kans.

"It was made up in gold and ivory," the report continues, "by craftsmen at the Kansas City Art Institute."

AN experiment in cloth weaving has been started in the Catholic parish at Prud'homme, Saskatchewan, by Fr. Beaudoux, secretary of the French Section of adult education activities in Canada. Fr. Beaudoux has obtained six looms and the required accessories from Montreal.

The project was first begun by Oscar Beriau, director of handicrafts for the Province of Quebec. In the fall of 1941 the French Section connected with adult education in Manitoba obtained the services of Mr. Beriau in staging exhibitions of weaving. The work in Prud'homme parish began with the backing of parish funds. The main objective at Prud'homme is to train an efficient instructress so that she may spread the handicraft throughout the province.

Curtailment of Liquor Production

DOMINION Government at Ottawa has not the power to control the sale of alcoholic beverages, which is under provincial supervision, but it controls the supplies of liquor that may be released from bond for public sale and supplies of malt to breweries. Under this authority, Prime Minister King has ordered reductions of 10 percent in beer output, 20 percent in wines, and 30 percent in hard liquor from the level of the twelve months ended November 1, 1942.

These cuts will compel the provincial liquor control boards to place hard liquor under general consumer rationing; some of them, like state boards in the U. S., had already placed a limit on individual purchases. The beer cut is expected to be absorbed by a reduction in business hours of taverns.

Advertising

UNDER the order intended to control production of alcoholic beverages in Canada, the advertising of all liquors is to be barred, beginning on February 1st of the present year. It is said this ban will make itself particularly felt to the publishing interests at Montreal.

Advertising has been banned for years in most of the provinces but was allowed in Quebec, and in consequence many publications with national circulation were issued from Montreal.

Lynching

ACCORDING to the report issued by F. D. Patterson, President, Tuskegee Institute, there were five persons lynched in the country in 1942. One more than the number of victims recorded in the year previous to the last, but one less than the number, six, reported for 1938. Two of the lynchings were characterized by revolting atrocities, but both the State of Missouri, the scene of one of the two cases, and the Federal Government failed in their attempt to identify and prosecute the guilty lynchers. All persons lynched were Negroes.

On the other hand lynchings were prevented in 15 cases. In 13 instances persons in danger of mob violence were removed or guards augmented or other precautions taken. In one case a lynching was frustrated by wives of the would-be lynchers. In another case, the sheriff dissuaded the mob. A total number of 17 persons, four white men and 13 Negro men, were saved from the hands of mobs during the past year.

New Uses For Wood

PERSISTENT reports that wood is being used increasingly instead of cotton in the nitrocellulose base of smokeless powder are confirmed officially by Hercules Powder Co., which took the lead in the development. Research on wood for powder began in 1934, was accelerated when Weyerhaeuser Timber Co. and Rayonier, Inc., found ways to furnish wood pulp in the same commercial grades used in rayon production, but in a special, undisclosed form for conversion into powder-grade cellulose.

Importance of the development can be gauged from three facts: 1. It has already increased powder output one quarter wherever introduced; 2. it frees Canada and Australia from dependence upon imported cotton for powder; 3. since wood costs less than cotton, Hercules says its use "will lower the cost of manufacture of smokeless powder at U. S. ordnance plants about \$20,000,000 in 1943."

Farmer's Income

THE average income per person on farms in the United States in 1910-14 was \$312 a year, and had increased to only \$363 a year in 1942, Dr. H. C. Filley, chairman of the Department of Rural Economics in the University of Nebraska College of Agriculture, points out in a letter to the *Omaha World-Herald*. In the same period the average income per person in the non-farm population increased from \$488 a year in 1910-14 to \$984 in 1942.

Dr. Filley in his letter combats an article in a recent issue of the magazine *Time*, which asserted that farmers "are more prosperous than ever before," and that parity calculations "make the farmer 36 percent better off than in 1910-14, which to professional farm leaders were halcyon years."

Farmers are enjoying an increase in income, but Dr. Filley points out that their income is still only 44 percent of what it would be if the people on the farms, constituting 22 percent of the national population, received 22 percent of the national income.

Union Wage Rates and Hours in the Building Trades

AVERAGE union rates of pay for all building trades workers in 75 cities were \$1.36 an hour on July 1st of last year—\$1.56 for journeymen and 84 cents for helpers and laborers. Since June 1, 1941, rates have advanced an average of 6.3 percent—5.6 percent for journeymen and 10.0 percent for helpers and laborers. Slightly more than three-fifths of the union journeymen and over three-fourths of the less skilled group received wage increases during the 13-month period.

Straight-time weekly hours permitted by union agreements increased, on the average, by 0.8 percent. The 40-hour workweek was extended during the emergency, as the straight-time workweek was lengthened from 30 or 35 to 40 hours for journeymen in various cities and hours of helpers and laborers were reduced to 40 under a few agreements.

Strip Mining

W. D. COLBY, of Kewanee, Ill., advocated abolition of strip mining because of its destructive effects on agricultural land at the final public hearing of the Illinois strip mine investigating Commission held at Springfield in November.

At the conclusion of the hearing the Commission announced that it will recommend to the State Legislature action in regard to taxing, reforestation and regulation of strip mining as soon as it has concluded its investigations.

HISTORICAL STUDIES AND NOTES

ANDREW KLOMAN, FOUNDER OF THE CARNEGIE STEEL COMPANY

V.

ON Dec. 1, 1870, the Kloman, Carnegie & Company was organized. The partners were Andrew Kloman, Phipps and the two Carnegies. This was the first time Andrew Carnegie's name appears in the title of any company.

When the winter months were at an end and favorable weather had set in, construction of the new furnaces was begun at Fifty-First Street, Pittsburgh. It was named for Thomas Carnegie's "bright" wife, Lucy Coleman, and as the "Lucy Furnace" it has been known up to our days.

In those times the christening of a furnace was an outstanding social event, comparable to the christening of a ship today. Mrs. Margaret Kloman, Andrew's wife, had expected the honor of lighting the furnace for the first time and christening it the Margaret Furnace. Accordingly she made elaborate preparations for a reception with that in mind. However, Kloman was in no wise interested in his wife's aspiration and hence the substitution of the younger lady was effected without the slightest friction on anyone's part.¹⁾

Meanwhile rival manufacturers organized the Isabella Furnace Company, building a furnace across the Allegheny River named the Isabella Furnace, after Mrs. Herron, sister of a partner in the rival company.²⁾

Erection of the Lucy Furnace by Messrs. E. J. Bird and William Tate was supervised by Andrew Kloman. The new furnace incorporated many ideas of blast furnace construction developed by the English, and differed markedly from existing American furnaces. Following the English pattern, for instance, both the Lucy and Isabella furnaces were 75 feet high; the former had a diameter of 20 feet at the bosh, or widest point, the latter was originally 18 feet but was changed to 20 feet a short time after its completion.

The Lucy Furnace went into blast on May 18, 1872, the Isabella Furnace beginning operations at about the same time. Each started by producing 50 tons of pig iron a day. Pig, the crudest

form of manufactured iron, gains its name from the shape of the molds into which it is poured for hardening.

The two giant furnaces, on opposite banks of the Allegheny River, then began a production race that amazed the world. At times the furnaces, shooting forth great tongues of fire, attracted crowds as large as any that formerly thronged the river banks to watch a steamer race. Again and again the two plants shattered world's records for production. Thus on Oct. 24, 1874, the Lucy smelted more than 100 tons and by 1881 had achieved the for that time unheard of goal of 980 tons a week. It was then the Isabella took the lead with a weekly output of 1438 tons; in our day the modern furnace produces more than this amount daily, about 1500 to 1700 tons. The Lucy Furnace was rebuilt three times but always on its original foundations. On Apr. 11, 1937, it was dismantled by order of the Carnegie-Illinois Steel Corporation.³⁾

Lucy Furnaces No. 1 and No. 2 (the second was built in 1877) were destined under Carnegie's control to pour out three million tons of iron valued at 57 million dollars, more than 20 percent of which was clear profit. Figures of this kind were beyond the wildest imaginings of the men who struggled with the monster furnace in the early days.

Among the novelties to be seen at these works was a very simple and practical machine invented by Kloman to cool slag. At that time a major obstacle to overcome was eliminating sulphur and phosphorus from the ore. In an attempt to solve it a chemist, Dr. Fricke, was brought from Germany. This scientist soon discovered that ore of high iron content from a number of mines had been overlooked.⁴⁾

Carnegie's Autobiography devotes considerable space to the Lucy Furnace and its early troubles. Concerning its erection he writes:

"As we had been compelled to engage in the manufacture of wrought-iron in order to make bridges and other structures, so now we thought it desirable to manufacture our own pig iron. And this led to the erection of the Lucy Furnace in the year 1870—a venture which would have been postponed had we fully

³⁾ *Pittsburgh Post*, Apr. 12, 1937.

¹⁾ Information supplied by Mr. Karl Kloman, Andrew Kloman's grandson.

²⁾ This furnace was situated about two miles farther up the river from the original site of the primitive Kloman forge.

⁴⁾ Winkler, John K. *Incredible Carnegie*. Garden City, N. Y., 1931, pp. 113-18; Bridges, James Howard. *The Inside History of the Carnegie Steel Company: A Romance of Millions*, New York, 1903, pp. 54-62; Baldwin, Leland D. *Pittsburgh, The Story of a City*. Pittsburgh, 1937, p. 331.

apprehended its magnitude. We heard from time to time the ominous predictions made by my older brethren in the manufacturing business in regard to the rapid growth and extension of our young concern, but we were not deterred. We thought we had sufficient capital and credit to justify the building of one blast furnace. The estimates of its cost, however, did not cover more than half the expenditure.⁵⁾ It was an experiment with us. Mr. Kloman knew nothing about blast-furnace operations.⁶⁾ But even without exact knowledge no serious blunder was made. The yield of the Lucy Furnace (named after my bright sister-in-law) exceeded our most sanguine expectations and the then unprecedented output of a hundred tons per day was made from one blast furnace, for one week an output that the world had never heard of before. We held the record and many visitors came to marvel at the marvel.

"The manufacture of pig iron gave us more anxiety than any other department of our business so far. The greatest service rendered us in this branch of manufacturing was by Mr. Whitwell . . . one of the best known visitors who came to marvel at the Lucy Furnace, and I laid the difficulty we then were experiencing before him. He said immediately: 'That comes from the angle of the bell being wrong.' He explained how it should be changed. Our Mr. Kloman was slow to believe . . . The Lucy troubles were over."⁷⁾

Concerning the application of chemistry to iron manufacture Carnegie makes the following observations:

"Looking back today (in 1910) it seems incredible that only forty years ago (1870) chemistry in the United States was an almost unknown agent in connection with the manufacture of pig iron. It was the agency, above all others, most needful in the manufacture of iron and steel . . . The Lucy Furnace was out of one trouble and into another, owing to the great variety of ores, limestone, and coke which were then supplied with little or no regard to their component parts. This state of affairs became intolerable to us. We finally decided to dispense with the rule-of-thumb-and-intuition manager, and to place a young man in charge of the furnace. Henry M. Curry was made manager . . . The next step taken was to find a chemist as Mr. Curry's assistant and guide. We found the man in a learned German, Dr. Fricke,⁸⁾ and great secrets did the doctor open to us. Iron stone from mines that had a high reputation was found to contain ten, fifteen, and

even twenty percent less iron than it had been credited with. Mines that hitherto had a poor reputation we found to be now yielding superior ore . . . Nine-tenths of all the uncertainties of pig-iron making were dispelled under the burning sun of chemical knowledge . . . It was years after we had taken chemistry to guide us that it was said by the proprietors of some other furnaces that they could not afford to employ a chemist . . . Looking back it seems pardonable to record that we were the first to employ a chemist at blast furnaces—something our competitors pronounced extravagant. The Lucy Furnace became the most profitable branch of our business, because we had almost the entire monopoly of scientific management . . . mines which had no reputation and the products of which many firms would not permit to be used in their blast furnaces found a purchaser in us. Those mines which were able to obtain an enormous price for their products, owing to a reputation for quality, we quietly ignored . . . In some cases we were even able to exchange a poor article for a good one and obtain a bonus."⁹⁾

The attempt to make steel, or some other metal, harder than iron dates back to the year 1740 in our country. In 1810 the production of steel in the United States amounted to 917 tons; of this total Pennsylvania accounted for 531 tons, the product of five furnaces. The first steel making furnace was erected in 1813 at Pittsburgh, producing the so-called blister or German steel. The manufacture of cast steel in the city was undertaken successfully in 1844 while by 1854 hammered and rolled steel began to be produced there. Two years later finer grades of cast steel for edge-tool purposes were placed on the Pittsburgh market.¹⁰⁾

William Kelly, an Irish-American of Pittsburgh, and Henry Bessemer, of English and French descent, had demonstrated that cold air blown into molten iron would harden it into steel. The Bessemer process was first introduced in America in 1865 by Capt. Eber B. Ward who produced the first steel rails rolled in the United States, in Chicago. By the year 1871 at least eight plants in various parts of the country had installed Bessemer converters.

William Coleman and his son-in-law, Thomas Carnegie, were unable to arouse Andrew Carnegie's interest in the process, however. In response to their numerous letters he pointed out the costs of a new plant. "Pioneering does not pay a new concern," he would reply stubbornly. "Wait till the process develops." In 1872 Kloman also tried to convince Carnegie that steel

⁵⁾ The cost of building the Lucy Furnace was \$800,000 (information supplied by Mr. Karl Kloman).

⁶⁾ This is one of the many instances where, to use the words of Mr. Bridges, "Andrew Carnegie is prone to err when recalling events" (op. cit., p. 42). Mr. Bridges, a competent authority, states that Kloman was "prominent in the Lucy Furnace enterprise" (ibid., p. 152).

⁷⁾ Autobiography, pp. 178-79.

⁸⁾ Winkler (op. cit., p. 117) credits Phipps and Thomas Carnegie with the distinction of having sent to Germany for, and hiring Dr. Fricke. The credit really belongs to Kloman, however, who employed him. Kloman must likewise receive the credit for having Henry M. Curry promoted from a shipping clerk to superintendent of the Lucy Furnace (information by Mr. Karl Kloman).

⁹⁾ Carnegie, op. cit., pp. 181-84.

¹⁰⁾ Thurston, George H. Allegheny County's Hundred Years (1788-1888). Pittsburgh, 1888, pp. 151-56.

would someday be king but received the same rejoinder. This happened shortly before Carnegie sailed to England (in April).

In the meantime Coleman and Thomas Carnegie determined to organize a steel company without the help of their wealthiest partner. They took an option on a hundred-acre farm situated 12 miles above Pittsburgh on the Monongahela River. It was called Braddock's Field because it was the exact spot where General Braddock had been defeated by the French and Indians in 1755. The organizers interested Andrew Kloman, Henry Phipps, David McCandless, William P. Shinn, David A. Stewart, president of the Pittsburgh Locomotive Works, and John Scott, a director of the Allegheny Valley Railroad.

When Andrew Carnegie reached England in April, 1872, he devoted more attention to steel than to bonds. He was shown steel rails that outlasted iron rails by many years and was informed that the English railroad would soon replace its iron rails with those made of steel. As quickly as steam could carry him he rushed back to Pittsburgh and told Coleman and his brother: "I am with you. Let us build a steel plant as fast as we can." And thus did Andrew Carnegie enter the steel business, a venture that was to enrich him beyond measure.

(To be continued)

JOHN M. LENHART, O.F.M. Cap.
Pittsburgh, Pa.

Collectanea

ALTHOUGH twenty-five years have elapsed since the Library of German Americana of the CV was established at St. Louis, not infrequently there reaches us a book of whose author or existence nothing was known to us.

A recent acquisition of this kind is a prayer book, "*Geist der Andacht*," by J. Probst, "one time Professor of Theology in the Episcopal Seminary at Cleveland," as noted on the title page.

The name of the author is not contained in the Directory of German Catholic Priests in our country, published in 1869. Nor have we been able to discover any printed source containing information regarding Fr. Probst, who was evidently a Swiss. For the foreword to the little volume was written at Zug, in Switzerland, in January, 1868. The book was printed and published at Einsiedeln by Eberle, Kaelin & Co., and sold in New York and Cincinnati by Frederick Pustet. The im-

primatur was granted by the Bishop of the ancient See of Coire.

Another instance of the kind just referred to was the unexpected receipt of a book which is of particular value owing to its author. The volume is a Bible History compiled by Venerable Bishop John Nepomucene Neumann. But for the fact that the cover page, preserved by the bookbinder, definitely states: "Compiled by the Most Reverend J. N. Neumann, D.D., Bishop of Philadelphia," we might not have discovered the authorship of the little volume.

The copyright was obtained in 1848 by Francis Fischer, "in the Clerk's Office of the District Court of Maryland." Our copy is of the fourth edition and the publishers were the well known Brothers Kreutzer of Baltimore.

Bishop Neumann evidently required the printer to follow the policy adopted by German pedagogues of printing a number of pages, scattered throughout a book, in Latin type and in German (Gothic) and Latin script, while the body of the text was, of course, in Gothic.

Fortunately the copy of Neumann's Bible History, now in our Library, is clean and well kept, worthy of the memory of so saintly a priest and bishop.

Since sometime in the eighteenth century the hearts of German children were made happy by what was known as *Bilderbogen* (picture sheets). They were largely produced in black and white, and the children took pleasure in coloring them. But there were also those colored by men and women who derived a small income from work of this kind. It seems that Currier & Ives, "Print Makers to the American People," knew of this and employed Germans to color their lithographs which are now sought for and fetch high prices.

In the book, whose title we have quoted, Harry T. Peters states that the American firm's prints were run off in black and white from single stones on hand operated presses, to be colored by hand by a "staff of about twelve young women, all trained colorists and mostly of German descent. They worked at long tables from a model set up in the middle of the table . . . Each colorist applied only one color, and when she had finished, passed the print on to the next worker, and so on, until it was fully colored."

Ultimately hand coloring, except in rare cases, was superseded by chromolithography.

Book Reviews and Notes

Fontenelle, Msgr. R. His Holiness Pope Pius XI. Cleveland, Sherwood Press, 1942.

EVENTUALLY the history of the past forty years will be placed in proper perspective. But an accurate evaluation of all historical factors of this period is more than can be expected from writers who live during the era of events narrated by them. To date many determining factors of the period remain unknown x, y and z functions. This much we may say with certainty: the Pontificate of Pope Pius XI must be fitted into its proper place as a factor in pre-war happenings, and also as an influence in determining post-war solutions of social problems.

Valuable as a help in correctly estimating this influence of Pope Pius XI upon social, moral, religious and even political thought of our times, is the work of Msgr. Fontenelle. As a translation from the original in French, our English version lacks what might be termed literary excellence. But as a summary of the main events of the Pontificate it has a real informative value. Perhaps even more worth while to readers is the author's portrayal of the character of this Pontiff of Catholic Action. Brief as is the treatment of various episodes in the life of the Pope, the whole series of events gives a true picture of this man of action. Scene follows scene, somewhat as might occur in a moving-picture portrayal of a historical character. The motion is rapid in sequence of daily audiences granted by the Pope, frequent religious ceremonies of pomp and magnificence, addresses to pilgrimages and to representatives of religious confraternities, conferences with statesmen, bishops and papal nuncios. Meanwhile there is no letup in that continuous labor entailed in formulating diplomatic messages, giving exhortations, and editing encyclical letters of social, religious and moral importance.

At first reading of this book one is astonished at the multiplicity of interests of the Vatican and varied demands upon the time-schedule of the Pope. From Msgr. Fontenelle's narrative is acquired a fairly accurate composite record of the years of Achilli Ratti, full of vigorous unrelenting activity, and of the man himself, exceptionally gifted by nature with robust health, keen intellect and practical common sense. Pope Pius XI is pictured for us as a man of intense activity with widely diffused interests, a real scholar, a natural born leader whose decisions were guided by lofty spiritual motives. The dominating forces of his life work were an intense love of all men and devotion to the cause of Christ the King.

No doubt it would be fair to assert that the merit of Msgr. Fontenelle's book is derived from his portrayal of the character of Pope Pius XI and from the comprehensive summary that is given of events connected with that Pontificate. Catholic and non-Catholic alike may learn from this brief general survey what variety and constant succession of problems are presented to the Holy Father for settlement. Observing in Pope Pius XI both his method of approach to a problem and his application of principles in solving it, one acquires an insight into the character of this very, very busy man.

Surprising it is that in the short space of 270 pages most of the important events of the Pontificate have been recorded, at least in brief outline. For many readers this brief treatment of events may prove to be quite satisfactory. But in this general and comprehensive narrative it would seem that some important factors of background have been slighted. For example, the author might have pointed out the main historical facts connected with the Concordat with Napoleon. This would have helped very much in clearly demonstrating the fact that Pope Pius XI gladly made a sacrifice of material advantages for the sake of spiritual gain. And the same filling in of details would have clarified the narrative of other agreements made with States by the Holy See.

In justice to Msgr. Fontenelle it must be said that in so brief a summary of events, many details must have been omitted. He could not be expected to explain all circumstances of the Ethiopian question, of the conflict with Naziism, or with Fascism over the control of youth-activities, or the episode of Action Francaise. The author is to be commended for his selection of facts in proving that Pope Pius XI, while willing to recognize practical and temporal opportunities to compromise, yet ever remained true to his sacred trust of safeguarding religious and moral principles.

Through the Providence of God it was a blessing for the Church that in the election of Pope Pius XI, choice was made of a man who owed "his immensely wide and profound culture to books," and "was capable of using method and exactness born of a scientific intellect." In a society rapidly evolving and varied there was necessary "an adjustment to new conditions of society." Achilli Ratti was a student of human nature. Men in their mental processes and aspirations, nations and groups in their particular aims, these he studied with the scientific skill of a spiritual physician. Human aspirations were, indeed, a guiding principle in his technique of action. Need of a native clergy, observation of time-honored rites by Christians of Eastern Churches, the apostolate of Catholic Action, there are instances which show Pius XI as a man keenly conscious of modern social conditions. His gentle restraint joined to firm determination in dealing with violations of agreements, prove him to have been a prudent spiritual Father with practical understanding of human nature prompted as it is, now by a noble impulse, and now again by one that is perverse. And he clearly discerned both the supernatural strength and the material weakness of his spiritual and moral leadership "without other arms than right."

Pope Pius XI has been named the Pope of Christian Order. Surely his many efforts to attain better organization and training both for clergy and laity, better administration of missionary activities, more harmonious co-operation of Church and State—these works form a foundation in fact for such a title. But in time to come the Pope of Christian Order will be remembered also for his many encyclical letters dealing with problems of social life. Among these encyclicals might be mentioned especially those on education, marriage, social reconstruction, communistic atheism, Catholic Action, the leadership of Christ, and the Peace of Christ.

JOS. F. MACDONNELL, S.J.

THE C. V. AND THE CENTRAL BUREAU

Officers of the Catholic Central Verein of America

Episcopal Spiritual Director, Most Rev. John J. Glennon, D.D., Archbishop of St. Louis.
President, William H. Siefen, New Haven, Conn.
First Vice-President, Richard F. Hemmerlein, Syracuse, N. Y.
Second Vice-President, Rev. Edward A. Bruemmer, St. Louis, Mo.
Third Vice-President, Herman B. Gerdes, St. Louis.
Fourth Vice-President, Mrs. Mary Filser Lohr, New York, Pres. Natl. Cath. Women's Union.
General Secretary, Albert Dobie, New Haven, Conn.
Assistant Secretary, August Springob, Milwaukee.
Treasurer, John A. Suellentrop, Colwich, Kans.
Marshal, Joseph Schaukowitch, Sr., Pueblo, Colo.
Trustees, E. A. Winkelmann, St. Louis; Michael Mohr, Colwich, Kans.; August Petry, San Francisco; Frank C. Kueppers, St. Paul; Dr. A. W. Miller, Indianapolis; Cyril J. Furrer, St. Louis; Charles Kabis, Newark, N. J.; Harry Jacobsmeyer, St. Louis; Albert J. Sattler, New York.
Members-at-Large of the Executive Committee: Frank Stifter, Carnegie, Pa.; Edward F. Kirchen, San Francisco; Frank W. Schwartz, Detroit; J. J. Baumgartner, Strasburg, N. D.; Theo. J. Arnold, Little Rock, Ark.
Hon. Presidents, Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh; Frank C. Blied, Madison, Wis.
Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 28 Tilton St., New Haven, Conn.

Committee on Social Action

Honorary Chairman, Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D.; Chairman, Joseph Matt, K.S.G., St. Paul, Minn.; Secretary, Philip H. Donnelly, Rochester, N. Y.; Wm. H. Siefen, New Haven, Conn., C. V. President; Rev. C. F. Moosmann, Munhall, Pa.; Rev. Rudolph B. Schuler, St. Louis, Mo.; Rev. Anthony T. Strauss, St. Charles, Mo.; F. Wm. Heckenkamp, Quincy, Ill.; Dr. Nicholas Dietz, Omaha, Nebr.; John P. Pfeiffer, San Antonio, Tex.; August Springob, Milwaukee, Wis.; F. P. Kenkel, Director, Central Bureau, St. Louis, Mo.

Social Justice Review (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

All letters, requests, mission gifts, monies, etc., intended for either *Social Justice Review* or the Central Bureau, should be addressed to:

Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

An odd fact, so Raymond Mortimer points out, is that as the standards of life have risen, literature has become correspondingly depressed. Until the present century, he thinks, most good books expressed pleasure; even an indignant reformer like Dickens obviously felt that life was well worth living. Now, almost all good writers are given up to groans.

The Fund Grows

SOCIETIES and individual members and friends of the CV and NCWU have responded remarkably well to the appeal for funds addressed to them by the Central Bureau on November 30th. Gifts to the Emergency Fund during the period from December 15th to January 18th were exactly double those received during the first two weeks of the drive. By the latter date 424 contributions, amounting to \$2483.78, had been made, as against 212 gifts amounting to \$1269.30 as of December 15th.

Meanwhile, the number of requests for "Guide Right" and "The Name of God," for whose publication the money received is being primarily used, increases daily. New editions are being printed almost as fast as the printer can handle the orders. As this issue of *Social Justice Review* goes to press the number of copies of the former distributed to chaplains and the men in service themselves stands at 150,000.

The following anecdote will illustrate the reception accorded the two publications. Recently while at the Bureau a salesman happened to see a copy of both pamphlets. "I have a son in the service," he remarked. "May I have one of each to send him?" We complied and on his next trip he informed us that he had forwarded the booklets to his son. "You know," he said, "my boy wrote that he read them several times and told me they were really fine. Some of his fellow marines saw him reading them and asked to see them. Those two pamphlets have circulated all over the barracks. The non-Catholics as well as the Catholics were more than grateful to have the chance to read such material." One more proof to show how necessary are continued contributions to the Emergency Fund to guarantee continuance of this highly appreciated service.

Several exceptional offerings were made during the course of the month. A collection taken up among members of the St. Vincent's Orphan Association, of St. Louis, for example, yielded \$30.65. A similar gift, of \$33.25, was sent by the CWU of New York City. Moreover, the members of a family in Illinois decided to contribute \$25 in memory of their mother, who departed this life a few months ago. Also included among the unusual donations are two from business firms, \$19, seven from monasteries, \$98, five from convents, \$49, and three from schools, \$9. As testimonials of their interest in this endeavor, the gifts received from members of the hierarchy are particularly gratifying.

Missouri is still leading all other States with 73 gifts amounting to \$428.65. Second is Illinois, 58 and \$340.20, Pennsylvania is third, 45 and \$297.80, Minnesota fourth, 55 and \$262.63, Wisconsin fifth, 26 and \$218, and New York sixth, 40 and \$190.15. Other States represented are Arkansas, California, Connecticut, Georgia, Idaho, Indiana, Iowa, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Nebraska, New Jersey, North Dakota, Ohio, Oregon, Rhode Island, Texas, Virginia and Wisconsin.

Since December 15th other gifts of the following amounts have been received: 5 of \$25, 1 of \$20, 4 of \$15, 29 of \$10, 1 of \$8, 3 of \$7, 71 of \$5, 1 of \$4, 16 of \$3, 2 of \$2.50, 28 of \$2, etc.

One of the most encouraging aspects to the drive in behalf of the CB Emergency Fund is the spirit in which members and friends have responded to our appeal. Very often the contributors append a note to their card, congratulating the Bureau on its activities and commending especially its work for the men in service as evidenced by the widespread distribution of "Guide Right" and "The Name of God."

The gifts are realized in unusual ways. Thus the members of St. Michael's Parish, Morgan, Minn., were asked not long ago to contribute to a collection for the men in the services, taken up in church. The pastor, Fr. Alphonse J. Schladweiler, thereupon forwarded \$6 to the CB Fund, as our "share."

Mr. John N. Jantz, of Detroit, is continuing his distribution of the two leaflets to members of St. Charles Parish inducted into the army. He conducts a column in the parish "Vigil" containing excerpts from letters addressed to him by parishioner-correspondents with the armed forces in all parts of the world. Mr. Jantz has sent us a number of donations for the fund. His latest, of \$2.50, was supplemented by a gift of \$1 sent to him for this purpose by a private in the army, stationed overseas.

Spiritual Regeneration First

FROM what is being said and written it appears that serious minded men and women, Catholic as well as non-Catholic, are coming to realize that no plan for post-war reconstruction can hope to succeed unless it takes into account the world's need for a spiritual regeneration, a reformation of the individual as well as institutions and morals. This trend of thought, always evident in the writings not merely of the Holy Father, but of bishops and Catholic laymen, is now being evidenced also in the pronouncements of men in public life, including the President.

The CV has called attention to this need on numerous occasions, notably at its conventions of the past three years. At the St. Louis assembly the delegates approved a number of resolutions touching upon this question in a variety of ways. One of the specific recommendations is that its member units and associations sponsor spiritual exercises and services, to pray that an enduring peace with justice and charity will be effected.

The CV Federation of Rochester, N. Y., always responsive to suggestions for vital new activities, discussed the matter at a number of its meetings and decided to sponsor a "Day of Recollection and Prayer for Victory and a Just Peace" on December 13th. According to press reports, the program was highly successful. Services began at two o'clock in St. Joseph's Church with the pastor, Rev. Stephen W. Aulbach, C.Ss.R., officiating. In his sermon he stressed the importance of prayer in bringing about a speedy end to the war and in effecting a just and honorable peace. The preacher urged the members of the Federation to attend Mass if possible daily and pray for these blessings.

The members were honored by the presence of Most Rev. James E. Kearney, Bishop of Rochester, who officiated at solemn Benediction to close the services.

We would remind officers and members of other so-

cieties and federations to arrange similar religious exercises. Their value for the individual is inestimable, while the good they can accomplish in the solution of the present difficulties is known only to God.

Tribute to Mr. Matt

EDITORIAL tribute to Mr. Joseph Matt, K.S.G., editor of *Der Wanderer*, is paid by the January 7th issue of *The Prairie Messenger*, of Muenster, Saskatchewan. Under the title, "Another Layman's Jubilee," the article refers to the *Wanderer's* diamond jubilee and the part Mr. Matt has played in its history, as publisher and editor for the past 44 years.

Singled out for special comment is the excellence of both the German and English editions of the newspaper edited by Mr. Matt, who is Chairman of the CV Committee on Social Action. "Both are noted especially for the editor's learned comment on current events," the article declares. "An example of his deep insight into such events was his evaluation of the Nazi movement right from the beginning—long before others saw its full danger to civilization. Older subscribers may recall that in February, 1938, we reproduced a long address by Mr. Matt, which was a masterful analysis of German National Socialism. Events of the past years show how correct this analysis was."

In conclusion it is stated: "Although Mr. Matt, who is 65, may be 'a weather-beaten, weary wanderer,' we wish him many more years of Catholic lay action and thank him for the help he has been to readers of *The Prairie Messenger*."

CV Members Advance in Army Rank

TWO members of the CV have recently been promoted to high positions in the U. S. Army. Fr. George J. Zentgraf, of New York City, now of Fort McPherson, Ga., has been named a Colonel and at the same time chief of chaplains of the Third Corps. The second member is Elmer J. Jantz, of Detroit, advanced to the rank of Lieutenant Colonel.

Col. Chaplain Zentgraf has long been associated with the activities of our organization. He has, for instance, been a subscriber to our monthly since 1915 and has participated in numerous programs arranged by our societies in New York City. Col. Zentgraf was one of the main speakers at the 1941 CV-NCWU convention, held in that city. He holds the degree of bachelor of theology, master of arts and doctor of philosophy, having studied in Rome, Innsbruck and New York. Ordained in 1914, he was a chaplain in the first World War and served at St. Joseph, St. Boniface and Holy Family Parishes, Manhattan, until 1940 when he re-entered the army. Col. Zentgraf has been enthusiastic in championing the distribution of "Guide Right," having on several occasions requested thousands of copies.

Lieut. Col. Jantz is the eldest son of Mr. John N. Jantz, former trustee of the CV. He has attended several national conventions of our organization, notably in 1935 when he was an official delegate. At present he is an executive officer at the Fort Wayne Ordnance Motor Supply Depot.

Ready Response

IN the December issue of *The Bulletin*, organ of the Natl. Cath. Women's Union, we referred to the plight of the Sisters of Purity of Mary stationed in Gregory, Tex. For the first time in five years, the item set forth, the Sisters have the Blessed Sacrament in their keeping, in the Tabernacle of their poor little chapel. The altar had been constructed of boards obtained from packing cases.

The specific request for a sanctuary lamp has now been answered. Mrs. H. E. Feldhake, of Effingham, Ill., member of the firm which prints both our publications, noted the item and at once communicated her willingness to contribute the sum needed to procure the lamp.

In the meanwhile two other substantial gifts have been received to aid the Sisters, the one from Mr. Willibald Eibner, K.S.G., of New Ulm, Minn., former president of the CV, the other from the St. Joseph Society, also of New Ulm.

So long as the missions have such friends, we shall be able to continue providing for at least a part of their needs.

Missions and the War

A WORLD not interested in spreading the Gospels in the missions pays no attention to the difficulties and disappointments the war causes to the men and women who hold the front line of a spiritual nature. Removed from the battlefield though they are, the war makes itself felt to them. Fr. J. Janssen, writing from the British Cameroons, in West Africa, speaks of critical times and the financial struggle imposed on his mission by existing conditions.

"I have been without stipends for a long time," he says in his letter to the Bureau, "and you understand that the Mass stipends are so to say our daily bread." Fortunately a draft for fifty dollars, addressed to the missionary in May, reached him on July 30th, which leads Fr. Janssen to write: "Your grand Society has always come to my rescue when our need was greatest, and now once again you have lent me a helping hand, at a time of great financial difficulties. You will readily understand, therefore, how grateful I feel toward your Society and how earnestly I wish to express to you my deepest and most heartfelt thanks for this your great and timely assistance."

Toward the end of his letter, Fr. Janssen imploringly states: "May I recommend my poor mission to your benevolent Societies in the days to come, because the need of the mission is growing greater as the months and the years of this terrible war lengthen." We hope this appeal, one of many, may not be lost on our readers.

Due to the faithfulness of the postal service consignments of goods, sent by us to missionaries in Tanganyika Territory, East Africa, continue to reach their destination. Writing to us from that part of the world, Most Rev. Bishop Joseph Byrne, C.S.Sp., says:

"Allow me to thank the Central Bureau for the very valuable help it renders by sending drugs to Sister Lutwina, of the hospital at Kilema, from time to time. May God reward our benefactors."

Because of certain postal regulations, limiting weight and size of packages, it is now necessary to split up the consignment and to send small packages on their way to their destination piecemeal, no more than one a week.

New Life Member, Gifts for Expansion Fund

WHILE around the time of the St. Louis convention several Life Memberships in the CV were secured, in recent months the number of new members gained for this class has been few.

A welcome addition to the group of Life Members is Mr. P. J. A. Binder, of East Mauch Chunk, Pa., whose application was transmitted to the Bureau by Secretary Albert A. Dobie on January 16th. Mr. Binder, a faithful friend of the CV, had been a Sustaining Member since August, 1941. He operates a marble and granite works in East Mauch Chunk.

All monies received for Life Memberships and In Memoriam Enrollments (the fee is \$100 for either) are placed in the CB Expansion Fund. Within recent weeks, however, we have secured other gifts for this fund. When the members of the CWU of New York City tendered \$25 to Rev. John M. Beierschmidt, C.Ss.R., in recognition of his services as their spiritual director, Fr. Beierschmidt asked the society to send the offering to the Expansion Fund. His request has been acceded to.

Outstanding among all the gifts for the Expansion Fund is that of \$300 from Most Rev. Joseph H. Schlarmann, Bishop of Peoria, Ill. Bishop Schlarmann's contribution was received shortly before Christmas.

Included among other gifts for the Fund are \$25 from the Cath. Men's Association, Racine, Wis., \$10 from Fr. George Herrman, of Mt. Hope, Kan., and \$5 from Fr. John R. Volz, of Faribault, Minn.

Rosaries for Servicemen

FOR many months now members of the NCWU have been collecting money for their Rosary Fund. In almost all instances the sums thus realized are transmitted to the Central Bureau for distribution. We have, accordingly, set up a Chaplains' Aid Fund into which these gifts are placed. They are used to buy rosaries and other religious articles requested by chaplains in the armed forces for men in their charge.

Last month the CWU of New York City sent us another in a long series of its donations for this purpose; this latest gift was a check for \$50. Similarly the District League of women's societies in St. Louis has for almost a year sent us an offering of three or four dollars a month for the fund.

The women have not neglected the cause of "Guide Right" or "The Name of God," however. Together with their offering for rosaries the New York section contributed \$33.25 for the publication of these pamphlets. The list of donors to the Emergency Fund, printed in this issue, contains the names of many women and organizations of women, affiliated with the NCWU.

The Children Were Happy

CHILDREN attending St. Elizabeth's Settlement and Day Nursery look forward to their annual Christmas party months in advance of the occasion. And they are never disappointed. This year, however, the event even surpassed similar functions of recent years. Friends of the institution showered gifts of all kinds upon the children, making their celebration a truly joyous one.

Each child was given a towel and washcloth, a toy and a half-pound of candy. The older children received a tooth brush and a container of tooth powder, the boys a comb and brush set, the girls a purse, and the babies a bib.

The gifts were provided by the St. Louis District League, CWU of Missouri, the Young Ladies' District League, St. Stephen's Parish, Rosati Kain High School (some of whose students also took the little ones to see the Christmas displays downtown). Money was received from the Ladies' Auxiliary, St. Louis Lodge No. 9, BPOE, Mrs. Anna B. Helle, and two other friends in St. Louis and Kansas.

For the first time the mothers of the children were invited to a Christmas party held on December 28th in the evening. About 40 mothers attended.

Neither Rain Nor Snow Nor Storm...

IT takes more than inclement weather to force the cancellation of a meeting by the CV of Connecticut. A sufficient number of delegates were willing to battle a severe snow storm on December 13th and go to Bridgeport for the winter quarterly meeting of the Branch.

The session served to introduce the members to Fr. Frederick H. Altschefske, the newly appointed pastor of St. Joseph's Parish and host for the afternoon. In his address to the members Fr. Altschefske pledged his wholehearted support of the organization's program.

Discussion centered about the Branch's future meetings and the annual convention. It was decided the next quarterly meeting will be held in April rather than March, as previously scheduled. Waterbury delegates reported it could not be conducted in March because the host parish of that city will be unable to heat its auditorium for the duration of the war. The postponement until April was agreed upon in the hope of warmer weather.

A penny collection taken up for the missions amounted to \$2.10.

Remember the Pioneers

IN all too many cases Catholics tend to forget the men who have gone before them, who paved the way in days long past for present accomplishments. It is indeed a sad commentary on modern life to note how soon a man is forgotten after his death. This is true in our own organization as in others; the men who laid the groundwork and worked tirelessly to develop the CV are today unknown and unsung for the most part.

A refreshing exception to the prevailing tendency is the action of the CV Federation of Rochester, N. Y., in

honoring the memory of its former spiritual director and leader, Fr. Jacob F. Staub. Well known to members of the New York Branch of our association as also of the national organization, Fr. Staub died January 15th, 1923. Each year since then members of the Rochester section have attended a requiem Mass in his memory. The twentieth such observance was conducted in Holy Redeemer Church on January 17th. At the meeting of the Federation held in the afternoon a number of speakers paid tribute to Fr. Staub, explaining the efforts he made in the societies' behalf, etc. The *Catholic Courier*, Diocesan weekly, in announcing the Mass and the meeting, reprinted the resolution adopted in 1923 by the Federation after Fr. Staub's death.

Here is a custom whose revival is indeed to be encouraged.

Activity on the "Home Front"

GRATIFYING indeed are the reports which have come to our attention of meetings sponsored by CV District Leagues. Tangible proof that our repeated urging to our organizations to carry on during the war is being followed. If the time-honored axiom, that in unity there is strength, still holds true, then our associations have a positive duty to continue their efforts. For not only will they thereby help create and defend a sound Catholic public opinion, but they will be ready at any time to contribute to the reshaping of the world of tomorrow and in the meantime will be of great assistance to the country as united federations. It is for these reasons we have constantly recommended our societies conduct serious programs of discussion dealing with problems attendant upon the war and the peace that is to come.

While the accounts of recent meetings disclose a considerable latitude exists concerning the type of program arranged, there is a striking unity in objective. Increasingly are our societies centering their efforts upon present conditions.

The Volksverein of Philadelphia three months ago inaugurated a lecture course, designed to acquaint members and their friends with current problems. Fr. Frederick T. Hoeger, C.S.Sp., delivered the first address, on the "Narrowed Vision of Tainted Minds," Rt. Rev. Msgr. Edward Hawks the second, on "The Catholic Church in the South," and Rt. Rev. Msgr. Bernard A. McKenna, president of the American Catholic Historical Society, the third, on "Why History?" The society has sponsored a number of social events in behalf of charitable enterprises during the past several months.

Shortly before Christmas the Brooklyn and the New York sections of the CV conducted their annual programs in honor of their Patroness, the Immaculate Conception. The Brooklyn group held its ceremony in St. Michael's Church on December 6th. Following a parade the members assembled in the church where Fr. Peter J. Seeger delivered the sermon. Both Bishop Mollay and Bishop Kearney addressed messages of commendation to the officers.

The New York societies conducted their patronal celebration on December 13th in St. Joseph's Church. The sermon was preached by Fr. Aloysius Strassburger, C.Ss.R., newly appointed pastor of Immaculate Concep-

tion Parish. A short meeting and a social hour completed the program.

A recent meeting of the Rochester Federation was featured by a discussion of the Central Bureau's Annual Report. Mr. Philip H. Donnelly led the discussion, emphasizing the St. Elizabeth Settlement and Day Nursery, "a laboratory study of the practical operation of a day nursery," as he termed it. The speaker explained how information acquired in the conduct of this institution lends weight to the Bureau's statements on the problem of child care.

A number of affiliated leagues have concerned themselves at meetings held so far this fall and winter with the resolutions adopted by the St. Louis convention. Thus the assemblies of the various District Leagues of Arkansas were marked by a consideration of several of the statements; both priests and laymen participated in the discussion. The Arkansas sections have had a struggle to carry on, being especially hard pressed by gasoline rationing. However, despite this difficulty, complicated by the fact that railroads and buses do not serve all the communities, the sessions have been well attended. The fine representation at the meeting of the Northwestern District in Subiaco elicited the warm praise of Rt. Rev. Abbot Paul M. Nahlen, O.S.B., Abbot of New Subiaco Abbey.

An address on the nation's need for faith in God by Fr. William H. Huelsmann was the highlight of the November meeting of the St. Louis District League. An effort should be made to bring back to God the 70 million people in our country who have "deserted" Him, the speaker declared, urging the members to act as a leaven to achieve this objective. The December meeting, conducted in the Kolping House, was addressed by Mr. Bernard E. Lutz on proposed changes in the Missouri constitution. The League continues its collections for the youth movement of the CV and maintains an active committee engaged in looking after the welfare of the men inducted into the army at the reception center near St. Louis.

Jubilees

DISTINGUISHED pastor of St. Michael's Parish, Cleveland, and for long years spiritual director of the CWU of Ohio, Rt. Rev. Msgr. John A. Schaffeld celebrated the golden jubilee of his ordination on December 17th. About 140 priests attended the jubilee Mass, presided over by Most Rev. James A. McFadden, Auxiliary Bishop of Cleveland. The latter addressed the congregation following the Mass, extending his congratulations to "Father John," as the jubilarian is affectionately known. Rt. Rev. Msgr. Joseph J. Schmit, also of Cleveland, preached the sermon. The visiting priests also participated in a dinner in Msgr. Schaffeld's honor.

The parishioners conducted their celebration on December 20th. Solemn high Mass was sung on this day, the sermon being preached by the assistant pastor, Fr. Isidore J. Paulus, in both English and German. In the evening the high school pupils presented a religious-patriotic pageant in honor of the jubilarian, while members of the parish gave him a purse amounting to \$5500. With characteristic generosity, Msgr. Schaffeld

has applied the money to the parish debt, which now amounts to only \$3000. Other gifts included a set of five vestments and a gold cross.

There were a number of unusual aspects to the celebration. On December 17th Fr. Joseph Fridolin Frommherz, pastor of St. Mary of the Assumption Parish, Caraghar, Ohio, where Msgr. Schaffeld first served as a priest, officiated at high Mass, attended by a large number of the parishioners. On the Sunday following members of Branch 54, Cath. Knights of Ohio, which the jubilarian established in Caraghar in 1894, received Communion in his honor; Msgr. Schaffeld is the sole surviving charter member of the society. Numerous telegrams and letters of congratulation were received from people in Swanton, Ohio, a mission attended by the jubilarian while at Caraghar. Msgr. Schaffeld read the first Mass ever said in this community, on May 4, 1893.

Throughout the greater part of his life Msgr. Schaffeld has been a friend of the CV and the NCWU, ever ready to co-operate in their activities. *Ad multos annos!*

An unusual golden jubilee has been celebrated by Mr. John A. Oebbecke, president of the St. Ludwig's Parish society, an affiliate of the Volksverein of Philadelphia, as the CV federation in that city is known. He has completed 50 years as a member of the Blessed Virgin's Sodality, and is the only layman in the country to hold that distinction.

A gold medal and chain were presented to the jubilarian on the occasion.

Miscellany

IN answer to a need long felt, a "Nurse's Prayer of Faith" has been recently published. The prayerbook, of 71 pages, was compiled from approved sources by Fr. Edward A. Bruemmer, second vice-president of the CV who is chaplain of St. Mary's Hospital, St. Louis.

The book includes prayers for the sick, for the dying Catholic, the dying non-Catholic, indulgenced prayers, explanations of the Sacraments of Baptism, Penance, the Holy Eucharist and Extreme Unction, together with formulae and instructions regarding their administration.

The CB Free Leaflet, "Sex Has No Place in the Schools," was reprinted in its entirety by the Brooklyn *Tablet* on January 9th. Various interests in that city have proposed the teaching of sex hygiene in schools, in an effort to overcome the alleged spread of immorality.

Calling attention to the reprint the editor in his weekly column declares: "The writer deals calmly with facts and the testimony of authorities, particularly those in the non-Catholic fields. He so presents his case that it makes one wonder how so-called educated men with a minimum of common sense can undertake to cure physical effects of immorality by methods that can only lead to the spread of immorality itself.

"This article is worth clipping and saving for reference when the propaganda for sex education in schools becomes noisy and confusing."

To a donation from its funds of \$5 members of the St. Michael's Society at Poughkeepsie, N. Y., added \$3, the proceeds of a hat collection, toward the Emergency Fund.—Why should a custom of this kind take root so slowly? Properly introduced and explained, the annual hat collection will meet with little opposition and, in fact, appease those who object to drawing on the treasury for contributions intended for purposes other than those of the organization.

Through a contest for new business the Cath. Life Insurance Union of Texas has written \$283,000 worth of insurance. Described as "the most successful ever conducted," the contest extended over a period of 49 week days. Thirty-eight member branches participated.

The amount of new insurance written during 1942 exceeds \$800,000, Secretary John P. Pfeiffer has announced in a preliminary report. The Union, closely associated with the Cath. State League of Texas, the CV section of that State, had set a goal of \$750,000 for the year.

Fr. Michael J. Lies, son of Mrs. Math. Lies, president of the CWU of Kansas, was ordained to the priesthood on December 19th by Most Rev. Christian H. Winkelmann, Bishop of Wichita. Fr. Lies was ordained with another candidate for the Diocese of Wichita six months earlier than is customary, due to the shortage of priests in that See. The ceremonies took place in the chapel at St. John's, provincial mother-house of the Sister Adorers of the Precious Blood.

The young priest's mother has proved an excellent president of the women's section in Kansas, organized only a few years ago.

A timely undertaking on the part of CV affiliates would be an enumeration of the priests, brothers and nuns whose fathers were members of our branches at any time since their foundation. It would be a worth while task to establish, we believe, what would constitute a revealing statistic, one that would go far to prove the character of the men interested in the CV.

We are led to make these remarks by figures discovered in a newspaper account of the anniversary of St. Joseph Society of Appleton, Wis., founded in 1868, which celebrated the seventieth year of its existence on February 5, 1938. It is stated:

"Fourteen sons of members of the Society have become priests, and eight have become brothers in religious orders. Thirty-four daughters of members have become sisters."

A remarkable record, but it does not, we believe, stand alone.

On the occasion of the civic demonstration conducted in connection with the golden jubilee of the founding of St. Cecilia's parish at Waterbury, Conn., Mr. Wm. H. Siefen, the CV's president, was privileged to address the guests, among them Most Rev. Bishop Maurice F. McAuliffe, a number of priests and many lay people. The speaker dwelt largely on the history of the CV and the Connecticut Branch of our organization. In

addition Mr. Siefen revealed that he was commemorating, as it were, the fiftieth anniversary of his participation in Catholic organized endeavor.

The Siefen family, residing on the land near Waterbury, was among the founders of St. Cecilia's, and Mr. Siefen at that time helped to organize the St. Charles Borromeo Society for young men. At no time since then has he ceased to interest himself in the endeavors of the various groups, affiliated with the CV, of which he has been a member. There is every reason, therefore, to accord him the honor due a veteran of our cause.

The scrap-book for the St. Louis convention has now been completed and deposited in the CB Library. Prepared by Mr. Walter Kramer, in charge of publicity for the event, the book contains clippings of items published in the St. Louis daily papers and in Catholic newspapers throughout the country relating to the various meetings and transactions of the assembly, as well as the programs of the individual sessions, publicity letters and other documents. The scrap-book is bound in white leatherette.

Records of this kind will be invaluable sources to the historians who will some day write the complete history of the CV and its times. Contemporary documents of this kind give in some respects a truer picture of the organization than even the proceedings of the conventions, if only because they reflect the public reaction to the aims, program and accomplishments of the CV.

Early in January the chaplain of a general hospital for the army called on us for reading matter in the shape of pamphlets, to be distributed among the patients. Acknowledging receipt of our shipment, he says: "Many thanks for your very excellent books and pamphlets, which arrived in two packages today. The choice was very good and well suited to the needs of the boys in the service. I am sure they will derive much pleasure and profit from reading them. God bless you in your work and heartfelt thanks from an army chaplain who is trying to bring a little of the joy of our religion into the drab life of our soldiers in this hospital."

The Bureau is anxious to add to the list of its own publications, intended for the men in the service, because we look forward to many such calls as the one addressed to us by this chaplain, a member of one of the pioneer orders of men in our country.

As against the tantalizing spirit of smallness, from which we are at times made to suffer, there stands out the true Christian liberality of others. Referring to our request for aid a young woman recently wrote us:

"Since the death of my mother I have been obliged to neglect my correspondence, hence this late reply to your communication. I spoke to my brothers about the request and we decided to continue the work mother carried on, as far as it is possible for us to do so. Knowing the very excellent use to which every dollar is put, when in your hands, we decided to contribute \$25 towards your Soldiers' Welfare activities, in mother's name. I will continue *SJR* and give it to Miss . . . , after I have finished with it."

DAS SOZIALE APOSTOLAT

WALD UND WALDVERWÜSTUNG.

(Schluss)

WIE gross einst im Verhältnis zur ganzen Bodenfläche der Wald der Vereinigten Staaten Amerikas war, wird heute schwer festzustellen sein.¹⁾ Nach Angaben von früheren Reisenden und Geographen dürfte er 35-40 Prozent betragen haben. Am Anfange des 20. Jahrhunderts war dieser Prozentsatz auf die Hälfte — heute vielleicht weniger — herabgesunken. Nur ein Fünftel dieses reduzierten Waldes ist Staatsbesitz, der sich auf 150 Nationalforste und Nationalparks, Indianer-Reservationen und Militär-Reservationen, sowie auf die Staatswälder von zwölf Staaten verteilt.

Die Minderung des nordamerikanischen Waldes war bereits beim Beginne des letzten Drittels des vorigen Jahrhunderts eine für die meteorologischen und klimatischen Verhältnisse nachteilige und gefahrdrohende geworden. Einzelne, wenn auch — ebenso wie in der alten Welt — kaum beachtete Stimmen wiesen bereits damals auf diese Gefahr hin. Von bekannten amerikanischen Staatsmännern erkannte zuerst Roosevelt die weittragenden Folgen der Waldzerstörung. In der Botschaft vom 3. Dezember, 1901, wies er auf die Abnahme des Wassers und der Fruchtbarkeit des Bodens in den westlichen Staaten, als Folge der Waldabnahme, hin, und in der Botschaft vom 19. Dezember, 1901, sagte er u. a.:

„Wenn die Zerstörung der Forste fort dauert, werden die Wassergrössen der Stromläufe, die in den Bergen entspringen, an Häufigkeit und verheerender Gewalt zunehmen, und die Zerstörungen werden sich auf diese Gegend erstrecken, wie auf die benachbarten Staaten. Die Gesamtheit der Wasserschäden, welche durch gewaltige Ueberschwemmungen über Felder und Strassen des Berglandes hereingebrochen sind, können nicht mit vollkommener Sicherheit eingeschätzt werden; aber einzig während des laufenden Jahres /:1901:/ können diese Schädigungen auf annähernd 10 Millionen Dollars taxiert werden, also auf eine Summe, die genügen würde, um die gesamte Fläche anzukaufen. . . . Uebrigens sind diese Zahlen nicht imstande, den gesamten Schaden ersichtlich zu machen. Wenn der jetzige Zustand fort dauert, bedeutet er die vorzeitige Zer-

störung der natürlichen Lebensbedingungen jeglicher Kultur. Wald und Wasser sind der grösste Reichtum für ein Volk, und einmal verloren, können sie weder durch die vollkommenste Technik, noch durch den höchsten Geldbesitz wieder hergestellt werden.“

Anfangs des Jahres 1908 setzte Roosevelt die National-Konservations-Kommission ein, die viel für die Erhaltung des Waldbestandes getan hat. Noch als Expräsident trat er gegen die Waldverwüstung auf, insbesondere durch eine temperamentvolle Rede vor dem Nationalen Kongress im Jahre 1910. Roosevelts Nachfolger, Präsident Taft, schloss sich der Auffassung seines Vorgängers an. Am 14. Januar, 1910, übersandte er dem Kongress eine Botschaft, in der er die Erhaltung der Wälder und der anderen Hilfsquellen des Landes empfahl.

Die Waldzerstörungen dauerten trotz dieser Botschaften fort. Die traurigen Folgen derselben sind von dem Forstamt der Vereinigten Staaten dahin präzisiert worden, dass der gesamte Waldbestand Nordamerikas in einem oder spätesten zwei Menschenaltern verbraucht sein wird, falls der gegenwärtige Holzverbrauch anhält. —

Die schlimmsten Heimsuchungen für den amerikanischen Wald und den amerikanischen Boden bildeten, wie bekannt, die grossen Waldbrände, wie z. B. jene in den Jahren 1871, 1908, 1909 usw. Im erstgenannten Jahre wurde mehr als der zehnjährige Holzverbrauch des ganzen Landes durch Waldbrände zerstört.²⁾ Ein Reisender, der 1905 den Westen der Vereinigten Staaten bereiste, berichtet, dass er zehn Tage lang durch brennende Wälder fuhr. Nur infolge der Entwaldung durch diese Naturgewalten und die Hand des Menschen war die verheerende Ausdehnung der Mississippi-Ueberschwemmungen von den Jahren 1912 und 1927, die grössten, die bis heute die Kulturgeschichte kennt, möglich.

Die Ursachen und weittragenden Folgen der Waldzerstörung werden allmählich auch in der amerikanischen Oeffentlichkeit erkannt. Und es ist nur zu wünschen und zu hoffen, dass die praktische Propaganda und die vorbildliche Organisation des Forstamtes in Washington in den ihm unterstellten Wäldern noch grössere, umfassende Erfolge hervorrufen möge!

Da die Gefahren und Folgen der Waldverwüstung in ihrer Auswirkung internationale sind, muss auch der Kampf gegen diese Verwüstung

¹⁾ Unsere folgenden Angaben stützen sich auf das uns zugängliche, bis zum Jahre 1914 reichende Material. Ob sie sämtlich richtig sind, können wir selbstredend schwer konstatieren.

²⁾ Vergl. die von Prof. Hinneberg herausgegebene „Internationale Wochenschrift“ vom Jahre 1910.

zu einem internationalen werden. Diese Forderung gilt für die alte wie für die neue Welt. In der alten Welt scheint man seit dem Weltkriege, der die Wälder in Frankreich und England, Deutschland, Polen und Oesterreich einer weitgehenden Ausbeutung und Devastation überlieferte, dem Problem und der Aufgabe des Waldes förmlich aus dem Wege zu gehen. In Deutschland werden die Privatwälder, vorab als Folge der Not der Landwirtschaft, weiter verwüstet, gegen einzelne wertvolle Baumarten, wie z. B. die Eichen, wird ein förmlicher Ausrottungskrieg geführt. So dürfte die Bewaldung des Deutschen Reiches heute kaum mehr 23 Prozent betragen: ein Waldbestand, der bereits tief unter jenem normalen und notwendigen liegt, der von erfahrenen Nationalökonomern und Agrikulturchemikern mit 33 Prozent angegeben wird.

Der Waldschutz und die Wiederbewaldung der verwüsteten Länder kann nur mit umfassenden und entschiedenen, wir möchten sagen rücksichtslosen Massnahmen durchgeführt werden. Und diese Massnahmen müssen begleitet sein von einer unermüdlichen und volkstümlichen Aufklärungsarbeit über die segensreichen Wirkungen und über die Unersetzlichkeit des Waldes. Diese Aufklärung würde am besten ein grosser, internationaler Schutzverein für den Wald übernehmen. Es wäre ein weltgeschichtliches Verdienst, wenn ein grosses und unabhängiges Reich wie die Vereinigten Staaten die Initiative zu einem solchen, die neue und die alte Welt berührenden Unternehmen ergreifen würde. Und es wäre ebenso ein weltwirtschaftliches Verdienst unserer Grosspresse, wenn sie neben dem grossen Raume, den sie den vielen untergeordneten Dingen täglich anweist, auch der heute drängenden Wald- oder forstlichen Frage eine besondere und auffallende Rubrik einräumen würde. Wenn sie, gegenüber der vielfach geradezu stupiden Unkenntnis über die wohltätigen Wirkungen der Baumwelt, durch geschichtliche, auch den Nichtforstmann belehrende Beispiele Aufklärungsarbeit übernehmen wollte. Nur ein derartiges Beispiel sei hier als Schlussbeweis betreffs der Folgen der Waldzerstörung und der Erfolge einer planmässigen Wiederbewaldung der Beachtung empfohlen:

Als die österreichische Herrscherin Maria Theresia das Banat /:Südungarn:/ unter ihre Verwaltung stellte, liess sie die kahlen Bergrücken des Hinterlandes im siebenbürgischen Erzgebirge aufforsten, um das plötzliche und massenweise Ab-

strömen der Niederschläge zu verhindern. Allmählich wurde das früher unfruchtbare Banat zu einer Massenproduktionsfläche von Getreide; das relativ kleine Gebiet lieferte den vierten Teil der Gesamternte Ungarns. Das änderte sich rasch mit der Trennung Ungarns von Oesterreich im Jahre 1867 und mit der neuen Verwaltungspolitik insbesondere des Ministeriums Banffy. Die Wälder des ehemaligen Banat wurden schutzlos der Verwüstung preisgegeben. Die meteorologischen und klimatischen Verhältnisse verschlechterten sich in kurzen Jahren, die Fruchtbarkeit des Bodens verschwand, die Ueberflutungen, namentlich jene im Gebiete der Theiss und der Temes, nahmen katastrophal zu.

Staatliche oder gesellschaftliche Wirtschaftspolitik hinsichtlich der Rettung und Mehrung des Waldes pflegen heisst Zukunftspolitik treiben. Es heisst mit der ruchlosen Maxime des Raubbaues „Après nous le déluge! Nach uns die Sündflut!“ brechen; es heisst für unsere Enkel und Nachkommen und deren Existenzmöglichkeit kämpfen. In diesem Sinne ist dieser Kampf zugleich eine sittliche Aufgabe und Pflicht, ein heiliger Krieg gegen die Beraubung der Ungeborenen und für das Gemeingut des Volkes.

Waldrodung war einst notwendige Kulturarbeit; heute ist sie Unkultur, Raubwirtschaft und Sünde an der von Gott geschaffenen Erde. Jeder Versündigung an der Natur aber folgt die Strafe seitens derselben Natur, vielfach schon an dem noch lebenden Geschlechte. Die misshandelte Baumwelt, die ihres schützenden Schmuckes beraubte Erde straft mit Entfesselung aller ihrer Kräfte; ihre Aufgabe, die eine wohltätige für die Menschheit sein sollte, verwandelt sich in eine alle Dämme durchbrechende Zerstörungsarbeit, in einen Krieg gegen alle Feinde des Waldes, dem gegenüber die gewaltigsten technischen Verteidigungsmittel versagen. Die völlige Entwaldung der Erde durch die fortschreitende Kultur oder Unkultur würde zugleich die Entvölkerung derselben bedeuten.

F. X. HOERMANN

Aus der Bücherwelt.

Reeb, Johannes. Christentum, Ende oder Wende? Benziger, Einsiedeln.

DIESES klar geschriebene Buch gibt jedem reifen, denkenden Menschen Antwort auf die Kernfrage der Gegenwart: Wie steht es mit dem Christentum? Stehen wir heute vor seinem Ende, vor seinem Zusammenbruch? Oder bedeutet das heutige Weltgeschehen eine Wende zu einem

neuen Aufstieg? An Hand der Geschichte und der christlichen Glaubenslehre gibt hier Johannes Reeb die überzeugende Antwort. Fünfzehn Zeichnungen und eine Uebersichtstafel veranschaulichen den Werdegang der heutigen grossen christusfeindlichen Strömungen, sowie den „Schritt in die neue Zeit,” in die er uns hoffnungsfrohe Ausblicke gestattet.

Angesichts des heutigen Wirrwars auf dieser Welt möchte sich auch in gläubige Herzen die bange Frage einschleichen: Hat die Kirche, hat das Christentum nicht versagt? Ich habe noch selten eine so treffende und klare Antwort hierauf gefunden. Das Buch ist nicht blos für Geistliche, sondern auch für Laien geschrieben, die noch etwas über wichtige Zeitfragen nachdenken. Das Buch zeichnet sich wohltuend vor so vielen andern aus durch seine allgemein verständliche Sprache. Der Verfasser selber fasst am Schluss das Ergebnis seiner höchst interessanten Untersuchungen in die Worte zusammen (Sie dürfe zugleich als Stilprobe gelten): „Christentum — — Ende oder Wende?”

Für den reifen Christen sollte diese Fragestellung als ungeklärter Zweifel nicht mehr möglich sein. Christi Reich wird niemals enden. Es wird das Ende aller Reiche, ja das Ende der Welt selbst überdauern. Christi Reich währt ewig. Also nicht Ende, wohl aber Wende.

Wende im Reiche Christi besagt aber nicht Wende des Christentums, bedeutet nicht Veränderung, Umbau des christlichen Wesens, sondern in erster Linie Wende der Christenheit, innere Umkehr derer, die sich Christen nennen, zum vollen, lebendig grossen Christentum, zum ganzen Christentum „in Geist und Wahrheit.”

Wende im Reiche Christi besagt ferner Wende zum Christentum. Hinwendung derer, die bisher noch fern und ausserhalb der Kirche Christi standen, zum echten, ewig jungen Christentum der einzigen Kirche Gottes, in der alle eins sind in Ihm, der da ist „das Haupt des Leibes” — — „Der König der Könige und Herr der Herrscher” — — Christus Jesus.

Denn nie hat eine Zeit schon für ihre Gegenwart so deutlich gesprochen wie die heutige für uns. Nie erlebte darum die Menschheit so offensichtlich wie heute die Urkraft des einen Wortes: „In keinem andern ist Heil.”

P. JUSTUS SCHWEIZER, O.S.B.

Schloss Sonnenberg,
Thurgau, Schweiz

Contributions for the Library

General Library

REV. N. N., Wash., D. C.: Stoye, Joh. U. S. A. lernt um! Sinn u. Bedeutung d. Roosevelt-Revolution. Berlin, Lpzg., Wien, 1935.—M R. W M P O H L, Minn.: Coughlin, Rev. Charles E. The New Deal in Money; Labor, Capital and Justice; Social Justice. 35 radio lectures broadcast from Royal Oak, Mich., during 1933-35; Do. do. Radio Addresses Broadcast over a National Network, from Nov. 6, 1933, to Nov. 12, 1939. Bd. in 2 vols. by donor; Do. do. Eight Discourses on the Gold Standard and Other Kindred Subjects. Broadcast during 1932-33. Bd. in 1 vol. by donor; "Social Justice" from Mar. 13, 1936, to Apr. 20, 1942, bd. in 13 vols. by donor.—REV. L. HENKEL, Ill.: Diary of William Sewall (1797-1846), Pioneer in Illinois. Ed. by John Goodell, C. E. Beardstown, Ill., 1930; Irish Wit and Humor. Anecdote Biography of Swift, Curran, O'Leary and O'Connell. N. Y. and Cinc., 1881.—H O N. J. J. COCHRAN, M.C., Mo.: Buck, Pearl S. American Unity and Asia. N. Y., 1942; Thomas, R. J. Automobile Unionism (1942). Detroit, 1942.—M R. P. J. M. CLUTE, N. Y.: Manual for the Use of the Legislature of the State of New York, 1941.

Acknowledgment of Monies and Gifts Received

Central Bureau Emergency Fund

Previously reported: \$2,587.72; Miss C. Krill, Ohio, \$1; St. Joseph Society, Fairfax, Minn., \$2; Fr. Ziegler, Minn., \$1; H. Schneider, Minn., \$1; John Boehm, N. J., \$2; Branch 11, C. K. of St. Geo., Pittsburgh, Pa., \$5; G. J. Jacob, Conn., \$5; St. Joseph Men Soc., Carlyle, Ill., \$2; Rev. A. C. Schnellenberger, Ind., \$25; St. Martin's Benev. Soc., St. Louis, \$5; St. Ann's Married Ladies Sod., Jefferson City, Mo., \$2; Mrs. W. H. Drilling, Ark., \$2; St. Alois Br. 21, W. C. U., Joliet, Ill., \$10; F. P. Blied, Wis., \$5; St. Augustine's Ct. 35, C. O. F., Chicago, \$5; Peter Mohr, Kans., \$2; Jos. Schnitzer, Ark., \$3; St. Cecelia's Soc., St. Paul, Minn., \$2; Rev. E. Hagedorn, O.F.M., Ind., \$5; M. A. Kraft, N. J., \$2; Rev. J. F. May, Pa., \$10; Augustinian Fathers, Bronx, N. Y., \$10; St. Joseph Br. 134, W. C. U., Lincoln, Ill., \$5; V. Rev. A. Strauss, Mo., \$5; P. A. Loeffler, Minn., \$1; St. Anthony Benev. Soc., Los Angeles, Calif., \$5; M. H. Weiden, N. Y., \$10; St. Bernard's Benev. Soc., Philadelphia, Pa., \$5; Most Rev. C. H. Winkelmann, D.D., Kans., \$15; Rev. W. A. Koenig, Pa., \$5; St. Boniface Men's Sod., Lafayette, Ind., \$10; Quincy District C. W. U., Illinois, \$2; St. Joseph Soc., St. Joseph, Mo., \$3; Rev. J. A. Vogelweid, Mo., \$5; Rev. E. A. Wermerskirchen, Minn., \$5; Mrs. Cath. Disler, Pa., \$5; St. Joseph Soc., New Ulm, Minn., \$3; Ss. Peter and Paul Ct. 61, C. O. of F., Wilmette, Ill., \$5; Fr. Everding, Mo., \$1; St. Theresa Ct. 160, C. O. F., Chicago, Ill., \$5; Rt. Rev. Wm. Schreck, N. Y., \$5; St. Bernard's R. C. Benev. Soc., Bethlehem, Pa. \$3; St. Augustine's Men Soc., Newark, N. J., \$3; St. Alphonsus Soc., Erie, Pa., \$5; Catholic Women's Union, Williamsport, Pa., \$5; J. Saalmueller, N. J., \$2; A. J. Loeffler, Minn., \$5; Rev. J. B. Vornholt, Kans., \$10; Rev. B. Linnemann, Mich., \$2; J. W. Petrosky, Pa., \$1; St. Aloysius Benev. Soc., St. Louis, Mo., \$5; V. H. Beckman, Ohio, \$5; Branch 253, C. K. St. Geo., Egg Harbor, N. J., \$1; J. N. Jantz, Mich., \$2.50; Private N. N., Overseas, \$1; Rev. F. X. E. Albert, La., \$5; F. A. Kueppers, Minn., \$3; J. Eggert, N. J., \$1; Mrs. P. J. Doran, Ga., \$10; Poor Soc., Ss. Peter and Paul Parish, St. Louis, \$5; Sodality of the B. V. Mary, Coplay, Pa., \$5; St. Margaret Soc., Sleepy Eye, Minn., \$5; W. H. Lakebrink, Mo., \$1; St. Mary's Soc., Madelia, Minn., \$1; St. Joseph's Soc., Bird Island, Minn., \$5; J. V. Kirchhoff, Mo., \$1; St. Joseph Men's Sod., Beckemeyer, Ill., \$10; Jos. Kaschmitter, Idaho,

\$4; St. Anthony Benev. Soc., St. Louis, \$5; Christian Mother's Soc., Our Lady of Sorrows Parish, St. Louis, \$10; Essex County Branch, N. C. W. U., N. J., \$10; N. N., N. Y., \$1; Mrs. Mary Allhoff, Mo., \$2; J. B. Wer-muth, N. Y., \$3; V. F. Reis, Mo., \$3; A. Kaesler, Mich., \$1; Effingham County Printing Co., Ill., \$15; Mrs. H. E. Feldhake, Ill., \$10; Rev. A. J. Rubley, Iowa, \$7; St. Ann's Soc., Albany, Minn., \$5; St. Anthony's Soc., New Ulm, Minn., \$5; St. Rita Branch, W. C. U., Quincy, Ill., \$3; St. Theodore Br. 118, W. C. U., Chicago, Ill., \$2; B. F. Maier, Ill., \$2; J. Eibeck, Pa., \$3; Carmelite Sisters D.C.J., San Antonio, Tex., \$2; St. Elizabeth Soc., New Ulm, Minn., \$5; Mrs. J. Henry, Mo., \$1; Rev. J. N. Wachter, Pa., \$20; St. Joseph's Men Soc., Rich-mond, Minn., \$1.13; St. Ann's Soc., Delano, Minn., \$1; A. Plass, Wis., \$5; Pittsburgh District, N. C. W. U., Pa., \$5; Christian Mothers Soc., Cottleville, Mo., \$1; Holy Name Soc., Cottleville, Mo., \$1; Connecticut Branch, N. C. W. U., \$25; Holy Name Soc., Holy Fam-ily Church, Nazareth, Pa., \$5; Branch 140, C. K. of St. Geo., Monongahela, Pa., \$1; St. Augustine Benev. Soc., St. Louis, \$5; Aug. Springob, Wis., \$5; St. Bonaventure Benev. Soc., Milwaukee, Wis., \$5; E. B. Albus, Pa., \$10; C. O. Gierer, Mo., \$5; St. Peter and St. Clements Soc., St. Paul, Minn., \$10; Most Rev. A. J. Muench, D.D., N. Dak., \$10; Rev. J. Rewinkel, Conn., \$2; Rev. G. Kalb, N. Y., \$5; St. Peter's Benev. Soc., Milwaukee, \$10; A. F. Kustermann, Wis., \$1; St. Liborius Ct. 108, C. O. F., Chicago, Ill., \$3; Most Rev. M. E. Kiley, D.D., Wis., \$100; Men's Sod., St. Peter and Paul Parish, St. Louis, \$5; C. Morgenthaler, N. Y., \$1.90; Aug. Petry, Calif., \$10; Rev. J. B. Bente, Mo., \$10; C. Stickler, N. Y., \$1; Miss Emma Keller, Iowa, \$10; St. Michael's Soc., Poughkeepsie, N. Y., \$8; Wanderer Printing Co., St. Paul, Minn., \$4; Maryland Branch, N. C. W. U., \$10; A. Winkelmann, Ill., \$1; M. L. Kuhl, Minn., \$2; St. Francis Convent, Peoria, Ill., \$7; The President C. V., \$5; St. Francis de Sales Benev. Soc., St. Louis, \$10; St. Joseph Catholic Aid Soc., Albany, Minn., \$2.50; St. Francis Hospital School of Nursing, Pittsburgh, Pa., \$1; St. Ann's Married Ladies Sod., Beckemeyer, Ill., \$5; Branch 407, C. K. of A., St. Louis, \$5; J. Knop, Idaho, .25c; M. Fuchs, Idaho, .50c; J. Lorentz, Idaho, .50c; J. Uhlenkott, Idaho, \$1; V. Duman, Idaho, .50c; District League of St. Louis and St. Louis County, C. U. of Mo., \$5; St. Geo. Branch 74, W. C. U., Chicago, Ill., \$5; Members of German St. Vincent Orphan Home, Normandy, Mo., \$30.65; Mrs. R. Rohmann, Mo., \$2; K. Nissel, Calif., \$5; Rev. C. Oppenheim, Ill., \$5; St. Joseph Soc., St. Joseph, Minn., \$5; G. O'Lear, Pa., \$2; Rev. M. Schumacher, Ind., \$5; Rev. H. J. Ehr, Wis., \$5; Ss. Peter and Paul Benev. Soc., Mankato, Minn., \$5; Rt. Rev. J. B. Pleuss, Mo., \$5; Roman Catho-lic Knights of St. Geo., Indianapolis, Ind., \$25; Rev. O. Unruhe, O.S.B., Minn., \$1; A. A. Dobie, Conn., \$2; E. Weiss, Conn., \$5; Mr. and Mrs. H. J. Mengden, Texas, \$5; St. Joseph's Friary, Appleton, Wis., \$3; Honey Creek C. Y. O., Texas, \$1; St. Joseph's Soc., Rowena, Tex., \$1; St. Mary's Altar Soc., Hattievill, Ark., \$5; Allegheny County Section, C. C. V. of A., Pa., \$2; R. Koehler, Tex., \$5; The family of Mrs. Anna Dirksen, Ill., \$25; St. Peter's Benev. Soc., Omaha, Nebr., \$5; St. Benedict Soc., Rockville, Minn., \$1; Rev. C. F. Moosmann, Pa., \$10; Rev. F. J. Remler, Mo., \$7; F. Saalfeld, Sr., Ore., \$5; Holy Ghost Holy Name Soc., Coldwater, N. Y., \$1; Cath. Women's Guild, Holy Trini-ty Church, Boston, Mass., \$5; J. C. Spaeth, Ill., \$10; St. Liborius Branch 306, C. K. of A., St. Louis, \$2; St. Christina Ct. 154, Women's C. O. F., Chicago, \$5; Catho-lic Women's Union, Svracuse, N. Y., \$3; St. Anna Verein, Fredericksburg, Tex., \$2; Mrs. A. S. Lutz, N. Y., \$1; Catholic Federation of Buffalo, N. Y., \$5; St. Mary's Branch 252, W. C. U., Quincy, Ill., \$1; B. Scho-maker, Ill., \$15; St. Joseph's Holy Name Soc., Utica, N. Y., \$5; St. Schmitter, N. Y., \$1; Rev. J. R. Volz, Minn., \$3; St. Henry's Benev. Soc., Evansville, Ind., \$5; St. Anne's Soc., Glencoe, Minn., \$5; St. Martin's Br. 613, L. C. B. A., Chicago, Ill., \$2; St. Lawrence Benev. Soc., Milwaukee, Wis., \$15; Christian Mothers and Altar Soc. of St. Anthony's, San Francisco, \$5;

SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

CATHOLIC CHURCH

and

Institutional Properties

Offerings of various issues mailed on request

BITTING, JONES & CO., Inc.

Ambassador Bldg.

Central 4888

411 North Seventh Street
SAINT LOUIS

M. L. Baumann, Ill., .10c; Mrs. L. W., Mo., \$1; L. Weber, Ill., .10c; Mrs. J. Lange, Tex., \$2; Rev. R. Schauer, Wis., \$3; New York Branch C. W. U., \$33.25; Rev. P. Grobbel, Nebr., \$1; Rev. J. P. Farrell, Ill., \$1; Total to January 19, 1943, incl., \$3644.70.

Donations to Central Bureau

Previously reported: \$140.58; Poor Clare Nuns, Omaha, Nebr., \$1; District League of St. Louis and St. Louis County, C. W. U. of Mo., \$25; Rev. H. A. Bisby, N. Y., \$1; sundry minor item, .05c; Total to January 19, 1943, incl., \$167.63.

Central Bureau Expansion Fund

Previously reported: \$5,322.39; Most Rev. Jos. H. Schlarman, D.D., Peoria, Ill., \$300; Chas. P. Saling, N. J., a/c Life Membership \$50; Rev. A. M. Kammer, Wis., a/c Life Membership \$25; Rev. Wm. M. Wey, Minn., a/c Life Membership \$50; Catholic Men's Association, Racine, Wis., \$25; Rev. Geo. Herrman, Kans., \$10; Rev. J. R. Volz, Minn., \$5; New York Branch, C. W. U., \$25; P. J. Binder, Pa., for Life Membership \$100; Total to January 19, 1943, incl., \$5912.39.

St. Elizabeth Settlement

Previously reported: \$4,329.09; Friends, Kansas., \$35; Lodge No. 9, B. P. O. Elks, Mo., \$15; Mrs. A. B. Helle, Mo., \$15; V. A. Gummersbach, Mo., \$30; N. N., St. Louis, \$20; From children attending, \$317.19; Interest income, \$65.25; United Charities, Inc., St. Louis, \$563.13; Total to January 19, 1943, incl., \$5389.66.

Catholic Missions

Previously reported: \$2,034.30; Mrs. L. Freyman, Ill., \$1; Poor Clare Nuns, Omaha, Nebr., \$39; C. B. Penny collection, \$1.50; St. James Mission Group, Decatur, Ill., \$25; Rev. J. A. Vogelweid, Mo., \$335; Anna Keller, Ohio, \$5; Mrs. Rose Franta, Minn., \$1; Mrs. J. J. Mais, Mo., \$10; Mrs. M. Brandewie, Ohio, \$10; New York Branch, C. W. U., \$5; F. T. Kalscheuer, Wis., \$15; Mrs. H. E. Feldhake, Ill., \$25; N. N. Mission Fund, \$50; Interest collected, \$8.57; Connecticut Branch, C. C. V. of A., \$2.10; St. Elizabeth Guild, N. Y., \$20; B. Schomaker, Ill., \$10; Mrs. A. Lenord, Hawaii, \$10; Mrs. L. W., Mo., \$3; W. Eibner, Minn., \$25; St. Joseph Soc., New Ulm, Minn., \$25; Total to January 19, 1943, incl., \$2660.47.

Chaplain's Aid Fund

Previously reported: \$75.00; District League of St. Louis and St. Louis County, C. W. U. of Mo., \$5.50; Mrs. Rose Franta, Minn., \$1; Catholic Women's Union of New York, \$150; Chaplain's Fund, S.A.A.C.C., \$20; Total to January 19, 1943, incl., \$251.50.

The Price of Victory



TAXES AND
WAR BONDS

It Takes Both